[Registered at the General Post Office as a Newspaper.

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

Vol. XXXIII.—New Series, No. 1387. LONDON: WEDNESDAY, JUNE 19, 1872. Price { UNSTAMPED.....5d. STAMPED .....5½d.

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Ecclesiastical Affairs.

THE THEORY AND PRACTICE OF "COMPREHENSION."

There is something almost touching in the fond delusion, under which some of the more Liberal papers glorify the recent judgment in the Bennett Case, as the consummation of a long series of efforts to defend and secure the generous comprehensiveness of the English Church Establishment. While the Evangelicals, with funereal attempts at cheerfulness, are congratulating themselves on their own defeat, the *Saturday Review* offers satirical condolences to the Church Association; and the *Spectator* sings a pæan over the "ideal justice in the cycle of ecclesiastical decisions, by which at length we have arrived at the authoritative application of the comprehensive principle of the National Church to the party" which has done its utmost to make comprehension impossible. Now we do not conceal from ourselves for a moment that there is something exceedingly plausible and attractive in that idea of a broad and all-embracing National Church, which took ideal form in the dreams of Coleridge, and which it appears is to be worked out by the incongruous means of dry and technical legal decisions. We are not in the least degree surprised that many ardent young men, fixing their eyes upon the ideal picture, and careless to examine the musty reality which is offered in its place, feel themselves quite great souls as they mouth out the current Broad-Church phraseology, together with contempt for those miserable "Liberationists" who are supposed to insist upon sectarian disunion. If then any such—as our knowledge of Nonconformist families eads us to believe may very well be the case—should glance at these lines, we would earnestly ask them to consider whether they have ever tried to realise what Church comprehension ought to mean, and whether there is the slightest probability of achieving it on the system which they are tempted to approve. If they will only reflect on the combination of unity and freedom, of pervasive spiritual life and various manifestation, of universal charity and strength of individual conviction, of religious equality and Christian rivalry in love and good works, which ought to be included in any true Catholicism, they will feel, we believe, that to realise their idea by the method proposed is as hopeless as it would be to construct a living body by bringing together all its constituent elements and combining them according to the rules of human science.

We, as our readers know, have no love for sectarian divisions. We accept them as a necessity for the "present distress"; but we always look forward to a better time, when there may be in visible form as well as in spirit "one fold and one Shepherd." The only difference between us and our opponents, therefore, would apparently concern the means by which we propose to secure the end on which we both agree. But we are afraid that there is more than this. External bonds of union, common mercenary interests, uniform vestments, similar services, all appear to us a bitter mockery and delusion, when, as in Liverpool—and practically it is the case elsewhere—clergymen of different schools are unable to bow their knees together in prayer to the Father "of whom the whole family in heaven and earth is named." The present condition of the universal Church is such that the pressure of formal union often tends to embitter differences which would otherwise be perfectly consistent with brotherly charity. There are also differences of practice, such as those which distinguish the Baptists, the Friends, and the Methodists, and which inevitably require a congregational separation inconsistent with that stiff external unity which is falsely supposed to be identical with Catholicity. But though we do not see our way at present to that complete union by external organisation which is the only idea of comprehension entertained by the Broad Church, we can conceive of a federation of Churches which would go far to heal the bitterness of sectarianism, and to neutralise the exclusiveness which, for want of a wise distribution of the common resources, wastes the energies of the universal Church. We have our own ideas of comprehension, which would go much farther than peddling decisions about the degree of genuflexion permissible at the altar, or quibbles as to the amount of self-contradiction involved in the formularies of the Church.

Uniformity being undesirable, and any stiffly defined external unity being for the time impossible, the aim of comprehension should be a religious communion, in the vital and spiritual sense of the word, based upon a general agreement as to the fundamental truths essential to a religious life, but admitting all varieties of opinion unless expressed in such a way as to be manifestly destructive to the foundations on which the communion rests. The width of comprehension possible to such a communion must of course depend upon the greater or less generality of the fundamental truths agreed on. This is a matter which cannot be forced. As there can be no true communion unless the intelligent and hearty sympathy of the laity as well as the clergy is secured, it is impossible to make the foundations broader than the current opinion of the times will allow. Still we think it not at all unlikely, when we mark the progress of liberal ideas, that the tendency will be to enlarge more and more the generality of the fundamental truths; and that within a few years it may be possible to realise a genuine communion, broader than the largest dreams of the Evangelical Alliance. Such a communion might embrace congregations exhibiting the greatest varieties in opinion, in organisation, and in modes of worship. But it would still form one body in this sense—which we take to be the only true one—that sympathy, and help, and counsel, and the supply of pressing needs—would flow readily and ungrudgingly from all parts of the communion to each. The hypothesis being that such a body is formed by the free working of spiritual life, the unimportance of minor differences would be felt more and more. The great power of sympathetic union in the battle against evil would come to be prized far above any sectarianism. The bonds of union would be drawn closer, as unity was more profoundly realised. All interest in mere opinion would tend to be merged in the common feeling of inspiration from the One Head of the Church. And so an approximation at least would be made to St. Paul's grand vision of that Divine humanity in which there is neither Greek nor Jew, barbarian, Scythian, bond nor free, but Christ is all and in all.

Is this the sort of comprehensiveness secured by the English Church Establishment? Is it even aimed at or hinted at in the subtle technical decisions which are welcomed as a sort of pentecost? Even as regards the Church itself does such a communion of sympathy or feeling exist? Let anyone read the *Spectator* on the "Principal Result of the Bennett Judgment"—an article which taunts the High-Church party with their obligation to a tolerance inconsistent with their principles; which tells them that "it is not easy to imagine a more humiliating intellectual position;" which insists in fact throughout that the existence of the High-Church party, as a mere party, is an incongruity and an absurdity, that though it gains toleration it loses all consistency and by implication self-respect, if it avails itself thereof—and let him say if relations of this kind between Episcopalian sects are any better or more really comprehensive than those between Nonconformist denominations. But when we turn from the inward life of this comprehensive Church to note its bearings towards that larger half of the nation which is beyond its pale, we are filled with amazement at the fatuity which can argue that the decision of a miserable lawsuit between wrangling ecclesiastics can give any shadow of a claim to comprehensiveness to a communion so arrogantly exclusive. It is a great triumph, forsooth, to keep in the same Church two men, one of whom bows his knee as low as he dares before the sacred elements, while the other stands bolt upright; but that thousands of Baptist ministers should be excluded from all hope of comprehension because they conscientiously decline the administration of a formal ceremony to babies, is a matter quietly and conveniently ignored. It is thought a wonderful stretch of comprehensiveness to keep in the ranks of the clergy those whose differences about sacramental efficacy no one outside of the Committee of Council can understand; but it shows no narrowness, no want of generous breadth and Catholicity of feeling, to exclude from the same ranks every man, however godly and devoted, who has insuperable scruples about Episcopal ordination. It is a virtuous thing to fix the terms of subscription so that all men of easy and elastic conscience can slip in; but the fact, that according to this law of most *un*natural selection, all who cannot understand plain English in a non-natural sense are excluded, is thought no reproach whatever to the generous breadth and comprehensiveness of the Established Church.

But, say some, all this may be amended. When the violent rack of the Privy Council Committee has sufficiently loosened the stiff

limbs of the venerable patient, the oil of grace and charity will restore the suppleness of youth, and give all the ease of freedom. What law has made, law can unmake; and when a few temporary difficulties are overpassed, sweeping legislation can throw open the National Church and its pulpits to all the many-coloured representatives of the nation's various religious life. All we can say is, let them try. We see what has come so far of the attempt to abolish or to modify or to silence, even permissively, the Athanasian Creed. What the result would be if any attempt were made to touch the Baptismal Service, or the Articles, or the Catechism, may perhaps be imagined by those who are better acquainted than we are with the balance of ecclesiastical parties, but is, we confess, as much beyond our powers of thought as the effect on the solar system of some sudden interference with the law of gravitation. In either case, however, one thing would be certain, and that is—chaos. The truth is, the false appearance of unity is caused only by a delicate balance of forces, about as stable in their equilibrium as the chemical constituents of gunpowder; and should one party, as is not at all improbable, through any accession of strength obtain some palpable victory, the agitation which would ensue would necessarily shake to pieces the precious fabric of the Establishment. And this is the more certain, inasmuch as the Established Church is always the last region of English life to be reached by the tide of opinion. This is of course disputed by those who delight to dwell on the glories of the Broad-Church party. But without touching upon any matter of controversy, we must remind them that Broad-Church opinions are exceedingly exceptional. Originated and promulgated by a few men of remarkable genius, these opinions obtain a publicity which suggests an altogether exaggerated idea of their prevalence in the Church. Convocation shows plainly enough in how small a minority the representatives of such opinions are amongst the clergy. Nor do we suppose that a fair representation of Episcopalian opinion by popular election would make any difference. The literary brilliancy of the Broad Church, therefore, is nothing to the point. But there is much to suggest that the reactionary spirit characteristic of the Church Establishment during the Reform Bill and Anti-Corn Law agitations is equally characteristic of it now. Sacerdotalism in all its varieties is undoubtedly opposed to the general tendencies of modern opinion. But if the discussions of Convocation are any criterion of Ecclesiasticism, or if an article in the *Spectator* on "the Sacramental principle" represents fairly Broad-Church opinion, it is perfectly clear that Sacerdotalism receives the unanimous support of all parties in the Church. The Episcopalian form of Church Government is of necessity opposed to the democratic tendencies of the time; as is, indeed, already seen in the Irish experiment of a Free Church. The whole traditions of the Church Establishment, and its constant alliance with wealth, aristocracy, and authority, have unfitted it to be the exponent of that spiritual and thoroughly human comprehensiveness which must characterise the Church of the future. And, therefore, we believe that those are the best friends of a truly Catholic comprehension who seek to deliver the Church from the bondage of human law, and throw her upon her own Divine resources of truth and life and love.

THE SCOTCH EDUCATION BILL.—THE RELIGIOUS DIFFICULTY.

THE House of Commons has not spent quite as many nights over the religious difficulty in Scotland, as it was compelled to do over that in England, but the difficulty has not been disposed of "with a canter." The Tory party in Scotland has few representatives in the House, and the Established Church of that country is as contemptible in influence as it is in numbers, yet the endeavour has been made to fasten an ecclesiastical Toryism round the necks of the people, and to rivet upon them the fetters of the Establishment. Happily the attempt has not succeeded. That it was made at all proves that impudence has not even yet deserted the supporters of the Established religion.

The religious difficulty first came up in the discussion of the 19th Clause of the bill, when Mr. Gordon—the Tory Lord Advocate—moved to insert words giving to the school boards power to fix the subject of instruction to be taught in the schools under their management *provided always that in* all such schools there should be afforded instruction in the Holy Scriptures. This amendment was moved in order to give effect to the resolution of the House on the 7th May, when the Liberal party was caught napping, and Mr. Gordon carried his resolution over their heads. Now, probably, there are few schools in Scotland in which instruction in the Bible and in the Shorter Catechism too is not given, but it is given according to "use and wont," and not according to law, while in some schools, in consequence of the predominance of the Roman Catholic element, no such instruction is given. Dr. Playfair's speech on this amendment was an admirable one, conveying as it did not merely sound opinion, but high principle. He plainly told the House that for the Scotch people to be compelled by law to give instruction in the Bible, would simply be to insult them, and he believed that the result of compulsion would be—what it has always been—rapidly to deteriorate the religious instruction. Even Mr. Gladstone seemed to understand the question a little better than he did a year ago, and spoke not only with openness, but without the least circumlocution. The result was that Mr. Gordon was beaten by 204 to 160; majority, 44; and instruction in the Bible will *not* be compulsory.

This division, however, by no means settled the question. When the discussion of the twentieth clause came on, Mr. M'Laren wished to give the School Board power to pay the fees of poor children attending board schools. This raised the question of the obnoxious twenty-fifth clause of the English Act over again, and Mr. M'Laren, finding considerable opposition, withdrew his proposal. Next came the question of examination in religious subjects by Government inspectors. The bill, like the English Act, does not permit of this, and the House sustained the clause in the bill. The amount of aid to denominational schools was discussed upon an amendment of Mr. Trevelyan, limiting the grant to such schools to two-thirds of the grant which would be made to a public school, but the Lord Advocate, although he avowed his preference for a national in place of a denominational system, refused to accept Mr. Trevelyan's amendment. Another amendment in the same direction, viz. limiting the increase of denominational schools, met with the same fate. "National" though the sympathies of the Government are, or are said to be, their nationalism looks very much like sectarianism when it is put to the test.

The "Conscience Clause" came up on Friday last, and occupied nearly the whole time of the House yesterday morning. The paper was full of amendments upon it. The battle began by Mr. Anderson requesting the insertion of words which should make it clear beyond the possibility of doubt that the clause would apply to every school in the receipt of public money, and the Government assented to this. Mr. Stapleton next wished to secure moral instruction for every child without dogmatic instruction even of an historical character, but to this the Government could not assent. Mr. Beresford Hope also had his proposal. He wished to secure that religious instruction should be on the time-table principle which is established in England. But Scotland is not England, and it was maintained that a fixed time-table would be unworkable in the North. Mr. Hope, however, nearly carried his point, being defeated by a majority of only ten. Mr. Anderson had another amendment yesterday against the use of Catechisms, and it needed all the acuteness of the Lord-Advocate and Mr. Forster to justify their opposition to such a proposal. Mr. Anderson had skilfully chosen his words from the English Act, which the Government will, on no account, alter, but strangely enough it objects to have any such words in the Scotch Act. Mr. Forster defended the teaching of the Shorter Catechism, and Mr. Reed wound up a smart debate by prophesying that if the amendment were not adopted the national system of education might be altogether broken up. Mr. Anderson found 130 supporters, but was beaten by the usual combination of the Government and the Tories. Mr. M'Laren, after this, revived the subject of Bible instruction, wishing, like Mr. Gordon, to make it compulsory, and oddly enough secured the same numerical support as Mr. Anderson had secured, but it need not be said that his minority was very differently constituted. The last battle took place on Mr. Crum-Ewing's proposal that all payment for instruction in religious subjects should be defrayed out of funds voluntarily provided, but although the Lord Advocate agreed to the principle in theory he would not adopt it in practice. Mr. Richard defended the amendment, but only eighty-five followed the member for Paisley, and once more victory was secured with the aid of the Tories. The Conscience Clause then passed, and the discussion of the religious difficulty was ended. The issue is a clause worth little or nothing, and with no advance on the English Act.

ECCLESIASTICAL NOTES.

LORD BEAUCHAMP'S Burial-Grounds Bill, which has passed the House of Lords and also passed a second reading in the House of Commons, may possibly be considered in committee to-morrow night. Our readers are aware of the mild and innocent character of this measure, which is introduced as a rival to Mr. Osborne Morgan's bill on the same subject. It simply allows the burial of Nonconformists in parochial churchyards without any service, and provides for separate burial-places for Nonconformists where they may be required. The eagerness with which the "Lords spiritual" supported this bill in the Upper House indicated their anxiety that something should be done to meet what even they considered to be "a grievance." The day of Nonconformist "grievances" has, however, long gone by, having been succeeded by the claim, not for redress of grievances for the acknowledgment of rights. Lord Beauchamp's bill, therefore, has the very smallest prospect of satisfying them, but, it has occurred to some members of the House of Commons that nearly all that is required by Nonconformists might be grafted upon Lord Beauchamp's bill. Mr. Hinde Palmer, therefore, purposes to insert in that bill an amendment to a clause interdicting any service, the amendment running as follows:—

> Except as hereinafter mentioned (that is to say) any Christian service which is of a strictly religious, devotional, and sacred character, and which shall consist only of prayer, hymn, and extracts from Holy Scriptures, may be performed by a minister or recognised or customary preacher of the religious body to which the deceased person belonged; any person acting or attempting to act contrary to this provision shall be guilty of a misdemeanour.

Now, this amendment covers nearly the whole ground of Mr. Osborne Morgan's bill, and it is pretty certain that it can be carried through the Commons. If it should be, the bill will go back to the Lords, who will therefore have to discuss the whole question of Nonconformist rights long before Mr. Osborne Morgan's bill could reach them. What would those who have charge of Lord Beauchamp's measure do, under the circumstances? Perhaps they will not choose to go on with it, in which case Mr. Morgan will be left in sole possession of the field.

We used to be told that the statistics of marriage proved the numerical superiority of Churchmen to Dissenters. Next the statistics of education were produced, and we are not sure whether somebody has not made use of the fact that Dissenters in country places are obliged to be buried in the parochial churchyards, as conclusive proof of their Churchmanship. The statistics of prisons are carefully avoided, although, if figures are worth anything, they are most conclusive of all. No! There is another set equally conclusive, at least, so it is assumed to be by the *National Church*, which, referring to the recent Parliamentary returns of the religious professions of soldiers, says:—

> Liberationists tell us that Nonconformists comprehend half the population of England, and yet, out of an army of 183,024, only 7,568 are drawn from the Baptists, Wesleyans, Independents, and other "religious denominations." The Church contributes 114,160 of her members to the English army. Roman Catholics, of course chiefly Irish, add 44,392 more. Presbyterians (including the Scotch regiments) supply 16,904, and "all other religious denominations," 7,568. Now, granting that Nonconformists are equally patriotic and loyal as Churchmen, what reason, save that of paucity of numbers, can be given for the few Nonconformists found in the army?

This is an illustration of the sort of argument to which people will resort when they are driven to extremities; and it is the first time anyone ever suggested that soldiers joined the service from feelings of patriotism. Sergeant Kite would have smiled at the notion. He found his recruits where they are to be found now, in the lowest public-houses. Remembering this, we are only surprised that Baptists, Wesleyans, Independents, and other English Nonconformists, contribute as many as 7,568 to the total of the English army. We should have been more gratified if we had known that they contributed nothing. What would have been the *Churchman's* argument in such a case?

The last report of the Ecclesiastical Commis-

sioners shows how rapidly the value of Church property is increasing. During the year preceding November, 1871, the Commission made new grants to the extent of nearly 500,000*l.* as follows :—

Benefices...	£363,776
Parsonage houses	106,646

Besides this the commissioners paid 107,217*l.* to chapters, 88,509*l.* to bishops, 9,402*l.* for church repairs, and 47,692*l.* for improvements. Their expenses during the year amounted to upwards of 60,000*l.* The most interesting feature in the year's accounts are the first two items which we have quoted. They exhibit what is expended, from a public fund, to add to the revenues of the parochial benefices. Half-a-million a-year—and by-and-by a million—will go a good way even amongst the thousands of small livings. All this has been saved from the surplus revenues of the bishoprics and deans and chapters.

Another protest against the proposed additional endowment of the Wesleyan missions in Demerara has reached us by the last mail. When the "Seven Years Act" was passed, the sums to be paid to such denominations as would accept State money, were fixed for the whole period. The other donominations, it is stated, have kept to the agreement, and the Wesleyans only have broken it by "coming before the court, from year to year, on one plea or another, for more money." A writer in the Georgetown *Creole* says :—

The year before the last, it was for an increased grant for the Wesleyan missionary to the immigrants. Last year it took the shape of an application to pay part of the debt on the Wesleyan Mission House in Werk-en-Rust, and this year, an addition of 3,000 dollars to the 5,000 dollars regularly paid to the Wesleyan church. A craving for the public money, and a disregard to the agreement contained in the clergy-list ordinance, is thus manifested by the Wesleyan Church, such as no other church has shown. As the taxpayers have to meet all this, it is not wonderful that the Wesleyan missions should be spoken of in not very cordial terms.

The death of Dr. Macleod, who was undoubtedly the most popular if not the ablest representative of the Scottish Establishment, is an event of more than denominational importance. We all know what he was - how genial, how broad, how deliciously unclerical, how charmingly free from all parsonic starch, and what an antipode he was to the ordinary Scotch cleric. With his intellectual ability, his great heart, and his frank manner, he has done more than any other man to sustain and popularise the Established Church. It may be said for many reasons that that Church will hardl know what to do without him. In a certain way, each one of us will miss him, but the Scottish Church loses one of its great sustaining pillars.

MR. MIALL'S FORTHCOMING MOTION.

We have already intimated that Mr. Miall's motion will be moved on Tuesday, the 2nd of July; and as there will, no doubt, be a day sitting, it will come on at nine o'clock, when the House resumes.

The motion will be in the following terms :—"That an humble address be presented to Her Majesty, praying Her Majesty that, by means of a Royal Commission, full and accurate particulars may be procured of the origin, nature, amount and application of any property and revenues appropriated to the use of the Church of England."

Mr. Hughes has given notice of an amendment to "leave out the words 'the use of the Church of England,' and insert 'any ecclesiastical purposes,'" and that such commission "may be instructed to consider what rearrangements in the system of parochial benefices may be needed for the better adjustment of parishes and incomes in the Church of England, and what amendments may be made in the laws relating to the patronage of benefices."

Whether "any ecclesiastical purposes" is intended to embrace other property than that in the possession of the English Establishment, we do not know; but the obvious purpose of the amendment is to prepare for measures of Church reform. Mr. Cubitt has also given notice that he will move—"That an humble address be presented to Her Majesty, praying Her Majesty that, by means of a Royal Commission, full and accurate particulars may be procured of the origin, nature, amount, and application of any property or revenues appropriated to the uses of religious bodies in England not in connection with the Church of England." This, however, is, we presume, only a mild joke of the honourable member.

It is important that Nonconformist electors who wish their representatives to vote for Mr. Miall's motion should remember that it differs considerably from that of last session, which affirmed the expediency of disestablishing and disendowing the Churches of England and Scotland. A vote against a proposal to inquire into the nature and application of Church property is one which, we imagine, some Liberal members will find it difficult to justify when they have to face their Nonconformist electors at, probably, a not distant period.

To facilitate the action of those who wish to secure a good division on the 2nd of July, we give lists showing how the members of the Liberal party voted last year :—

I.—Voted or paired in favour of the Motion.

1. ENGLAND (63).

Constituency.	Member.
Bedford	James Howard
Birmingham	G. Dixon
	P. H. Muntz
Bradford	E. Miall (Teller)
Brighton	James White
	H. Fawcett
Bristol	S. Morley
Burnley	R. Shaw
Bury	R. N. Phillips
Calne	Lord E. Fitzmaurice
Carlisle	Sir W. Lawson
	E. Potter
Chelsea	Sir C. W. Dilke
	Sir H. A. Hoare
Colchester	Dr. Brewer
Cornwall, E.	Sir E. B. Williams (paired)
Devonport	J. D. Lewis (Teller)
Dudley	H. B. Sheridan
Durham, S.	Capt. Beaumont
Finsbury	Alderman Lusk
Gloucester	W. P. Price
Gravesend	Sir C. J. Wingfield
Hackney	C. Reed
Helston	A. W. Young
Huddersfield	E. A. Leatham
Hull	J. Clay
	C. Norwood (pd)
Knaresboro'	A. Illingworth
Lambeth	W. McArthur
Leeds	E. Baines
	R. M. Carter
Leicester	P. A. Taylor
	J. D. Harris
Lincoln	C. Seely
Liverpool	W. Rathbone
Maldon	E. H. Bentall
Manchester	Jacob Bright
Newcastle-on-Tyne	J. Cowen
Northampton	C. Gilpin
Nottingham	H. A. Herbert (paired)
Northumberland (South)	W. B. Beaumont
Norwich	J. J. Colman
Oldham	John Platt
Peterborough,	G. H. Whalley
Plymouth	W. Morrison
Reading	Sir F. Goldsmid
Rochdale	T. B. Potter
Salisbury	Dr. Lush
Sheffield	G. Hadfield
	A. J. Mundella
S. Shields	J. C. Stevenson
Staleybridge	N. Buckley
Stockport	J. B. Smith
Stoke-on-Trent	G. Melley
	W. S. Roden
Sunderland	John Candlish
	E. T. Gourley
Tewkesbury	W. E. Price
Tynemouth	T. E. Smith
Wakefield	S. A. Beaumont
Warrington	P. Rylands
Wenlock	A. H. Brown
West Riding, S.	H. F. Beaumont
York	G. Leeman

2. WALES (10).

Constituency.	Member.
Anglesea	R. Davies
Cardigan, Co.	E. M. Richards
Carmarthen, Bo.	Col. Stepney
Carnarvon, Co.	J. L. D. Parry
Denbigh, Co.	G. O. Morgan
Bo.	W. Williams
Merioneth, Co.	S. Holland
Merthyr Tydvil,	H. Richard
	R. Fothergill
Swansea	L. Ll. Dillwyn

3. SCOTLAND (13).

Constituency.	Member.
Aberdeen, E.	W. D Fordyce
Ayr	E. H. J. Crauford
Dundee	G. Armistead
Edinburgh	D. M'Laren
	J. Miller
Forfar	Hon. C. Carnegie
Glasgow	R. Daglish (pd)
	W. Graham
	G. Anderson
Hawick	G. O. Trevelyan
Paisley	H. E. C. Ewing
Stirling	W. Campbell
Wick	G. Loch

4. IRELAND (10).

Constituency.	Member.
Bandon	W. Shaw
Belfast	T. M'Clure
Clonmel	John Bagwell
Cork	A. H. S. Barry
Dundalk	P. Callan
Ennis	Capt. Stacpoole
Kilkenny	Sir J. Gray (pd)
Queen's Co.	K. T. Digby
Tipperary	D. C. Heron
Waterford	J. Delahunty

II.—Liberal Members who voted or paired against the Motion.

1. ENGLAND (98).

Constituency.	Member.
Andover	D. Fortescue
Banbury	B. Samuelson
Bath	Dr. Dalrymple
Bedford	S. Whitbread
Berks	J. Walter
Berwick	Viscount Bury
	J. Stapleton
Bewdley	A. Anson
Bodmin	E. L. Gower
Bradford	W. E. Forster
Bridgnorth	W. H. Foster
Bridport	T. A. Mitchell
Buckingham	Sir H. Verney
Cambridge	H. B. Brand
Chester	N. Grosvenor
Cornwall, E.	Sir J. Trelawny (paired)
Cricklade	F. W. Cadogan
Cumberld., E.	C. Howard
Derby, N.	Lord G. Cavendish
Derby	M. T. Bass
Devon, N.	T. D. Acland
Dorset	W. B. Portman
Durham, N.	Sir H. Williamson
Essex, S.	R. B. W. Baker
	A. Johnston
Exeter	E. A. Bowring
	Sir J. Coleridge (paired)
Frome	T. Hughes
Gloucester, Co.	Col. Kingscote
Gloucester	C. J. Monk
Grantham	F. J. Tollemache
Greenwich	W. E. Gladstone
Hackney	J. Holms
Halifax	J. Stansfeld
	E. Akroyd
Hants, S.	W. F. Cowper Temple
Hastings	T. Brassey
	U. K. Shuttleworth
Hereford, Co.	M. Biddulph
Hertford	H. F. Cowper
Ipswich	H. E. Adair
	H. W. West
Kendal	J. Whitwell
Lewes	Lord Pelham
Lincoln, N.	Sir M. Cholmeley
M.	Col. Amcotts
London	G. J. Goschen
	R. W. Crawford
London Univ.	R. Lowe
Maidstone	J. Whatman
Malton	Hon. C. Fitzwilliam
Manchester	T. C. Bazley
Middlesbro'	H. Bolckow
Middlesex	Viscount Enfield
Morpeth	Sir G. Grey
Newark	G. Hodgkinson
	S. B. Bristow
Newcastle-on-Tyne	T. E. Headlam
Northampton	Lord Henley
Norwich	Sir W. Russell
Oldham	J. T. Hibbert
Oxford	E. Cardwell
	W. V. Harcourt
Peterborough	W. Wells
Plymouth	Sir R. Collier
Portsmouth	W. H. Stone
Retford, E.	F. J. Foljambe
Richmond	Sir R. Palmer
Ripon	Sir H. Storks
Rochester	P. W. Martin
Sandwich	E. K. Hugessen (paired)
Scarborough	J. D. Dent
	Sir H. Johnstone
Shaftesbury	G. G. Glyn
Stafford, N.	Sir E. M. Buller
E.	M. A. Bass
Stroud	S. S. Dickinson
Surrey, E.	C. Buxton
Sussex, E.	J. G. Dodson
Taunton	A. C. Barclay
	H. James
Tavistock	A. Russell
Tiverton	G. Denman
Tower Hamlets	A. S. Ayrton
	J. D. Samuda
Truro	Capt. Vivian
Westminster	Capt. Grosvenor
Weymouth	H. Edwards
Whitby	W. H. Gladstone
Wigan	J. Lancaster
Wilton	Sir E. Antrobus
Wils, N.	Lord C. Bruce
S.	F. T. Grove
Winchester	J. B. Carter
Worcester, E.	Hon. C. Lyttelton
Worcester	A. C. Sherriff
Wycombe	W. Carington
York, W. R., N.	Lord C. Cavendish

2. WALES (6).

Constituency.	Member.
Cardigan	Sir T. Lloyd
Carnarvon	W. B. Hughes
Flint, Co.	Lord R. Grosvenor
Glamorgan	C. R. N. Talbot
Montgomery	C. Tracy
New Radnor	Marquis of Hartington

3. SCOTLAND (18).

Constituency.	Member.
Aberdeen, Co.	W. McCombie
Banff	R. W. Duff
Berwick	D. Robertson
Caithness	Sir J. Sinclair
Clackmannam	W. P. Adam
Dumfries	R. Jardine
Dundee	Lord J. Ogilvy
Edinburgh	Sir A. G. Maitland
Elgin	M. G Duff
Fife	Sir R. Anstruther
Greenock	J. J. Grieve
Kilmarnock	E. P. Bouverie
Kincardine	J. D. Nicol
Kirkcaldy	R. S. Aytoun
Lanark, N.	Sir T. E. Colebrooke
Renfrew	H. A. Bruce
St. Andrew's	E. Ellice
Sutherland	Lord R. Gower

4. IRELAND (12).

(It is not necessary to give names).

III.—Liberal Members who were absent.

1. ENGLAND (80).

Constituency.	Member.
Aylesbury	Baron N. Rothschild
Barnstaple	T. Cave
Bath	Sir W. Tite
Beds	F. H. Russell
Birmingham	J. Bright
Bristol	K. D. Hodgson
Bucks	N. G. Lambert
Bury St. Edmonds	J. A. Hardcastle
Cambridge	R. Torrens
	W. Fowler
Canterbury	Capt. Brinckman
Cardiff	Col. Stuart
Chatham	A. J. Otway
Cheltenham	H. B. Samuelson
Christchurch	E. H. Burke
Cockermouth	I. Fletcher
Cornwall, W.	A. P. Vivian
Darlington	E. Backhouse
Derby, S.	Capt. Egerton
	Hon. H. Strutt
Derby	S. Plimsoll (ill)
Devonport	M. Chambers
Dewsbury	Serjeant Simon
Dover	G. Jessel
Durham, S.	J. W. Pease
Durham	J. Henderson
Finsbury	W. M. Torrens
Gateshead	Sir W. Hutt
Glamorgan	H. H. Vivian
Gloucester, W.	S. S. Marling
Grantham	Cpt. Cholmeley
Greenwich	Sir D. Salamons
Grimsby	G. Tomline
Guildford	G. Onslow
Hereford	C. W. Hoskyns
Herts	H. R. Brand
Horsham	R. Hurst
Hythe	Brn. N. Rothschild
Kidderminster	T. Lea
Lambeth	Sir J. Lawrence
Lincoln	J. H. Palmer
Liskeard	E. Horsman
London	Ald. Lawrence
	Brn. L. Rothschild
Macclesfield	W. C. Brocklehurst
	D. Chadwick
Maidstone	S. J. Lubbock
Marlborough	Lord E. Bruce
Marylebone	H. Lewis
	T. Chambers
Newcastle	W. S. Allen
Newport, I. W.	C. C. Clifford
Nottingham	C. Seely, jun.
	Hon. A. Herbert (ill)
Oxford	W. C. Cartwright
Petersfield	W. Nicholson
Pontefract	H. E. Childers
Reading	G. J. S. Lefevre
Rochester	J. Goldsmid
St. Ives	C. Magniac
Salisbury	A. Seymour
Sandwich	H. A. Brassey
Southwark	J. Locke
Stafford E.	J. R. McClean
Stockton	J. Dodds
Stroud	H. S P. Winterbotham
Surrey, E.	J. P. L. King
Tamworth	Sir R. Peel
	J. Peel
Tiverton	J. H. Amory
Walsall	C. Forster
Warwick	A. W. Peel
Wednesbury	A. Brogden
Wigan	H. Woods
Windsor	R. Eykyn
Wolverhampton	C. Villiers
	T. M. Weguelin
York, N R.	F. A. Milbank
W.R., N.	Sir F. Crossley (ill)
W.R., S.	Visct. Milton

2. WALES (4).

Constituency.	Member.
Beaumaris	Hon. W. O. Stanley
Carmarthen	E. J. Sartoris
Haverfordwest	Col. Edwards
Monmouth	Sir J. Ramsden

3. SCOTLAND (18).

Constituency.	Member.
Aberdeen	Colonel Sykes
Argyle	Marquis of Lorne
Ayr, N.	W. Finie
S.	Sir D. Wedderburn
Edinburgh University	Dr. Playfair
Falkirk	J. Merry
Haddington	Sir H. R. Davie
Inverness	E. W. Macintosh
Lanark, S.	J. G. Hamilton
Leith	R. A. Macfie
Montrose	W. E. Baxter
Orkney	F. Dundas
Perthshire	Col. Parker
Perth	Hon. A. Kinnaird
Ross	A. Matheson
Roxburgh	Marq. of Bowmont
Stirling	Adm Erskine
Wigton	G. Young

4. Ireland.

(Forty-four Irish members were among the Liberal absentees.)

THE BIBLE AND POPULAR EDUCATION.

Three very recent publications on this question are of such a character that we are justified in calling the especial attention of our readers to them. The first is by the Rev. J. G. Rogers—"Why ought not the State to give Religious Education?" (Messrs. Clarke and Co.) It is an argument addressed to Nonconformists, who, of all people in the world, ought not to need arguments on such a subject. Mr. Rogers himself, however, is of opinion that those who resolved on a policy so bold and decided as that which was adopted at the Manchester Conference, ought to be prepared for severe criticism. He acknowledges that the course was contrary to popular notions and prejudices, and open to grave misconstruction. That is now evident, but it is possible to remove popular notions and prejudices, and to remove misconstructions. Mr. Rogers, in the pamphlet before us, has essayed to do this.

Mr. Rogers, in the first place, expresses his astonishment that those who really understood the principles of Nonconformists should have been surprised at their attitude, and, much more, should have suspected that it proceeded from a want of loyalty to the great principles of Evangelical truth. That some men—represented say by Mr. Knatchbull-Hugessen—should misunderstand us, need not astonish us; but what of others? Upon this point Mr. Rogers well says :—

What does surprise and grieve us is that some who have no such excuse to plead—some who are perfectly familiar with all our views, and even belong to the Nonconformist ranks—should share the mistake or lend themselves to the misrepresentation. To any who have accepted the voluntary principle, or have even marked the history of this education question, there should be nothing to excite surprise at the resolution passed at the Manchester Conference. They might more naturally have been surprised that there was any hesitation in the adoption of this policy, and that the position, advanced as it may seem to be, was not taken, and taken with tolerable unanimity, at the commencement of the discussions. Modern Congregationalism has again and again emphatically denied the right of the civil Government to interfere in any way with the inculcation of religious truth. It has opposed a national establishment of religion not because of the special form of doctrine or polity which the law favours, but because it regards religion as lying altogether outside the sphere of civil government. The action of its churches on the subject of national education has been shaped entirely by this principle, and it is simply because of their firm adherence to it that they appear to such disadvantage in their educational work to-day. The men who insinuate that the reason why their schools are comparatively few is that they have been deficient either in zeal or liberality, only betray their own ignorance of the facts of the case. The truth is, they

were thrust out of a work in which they had been among the most diligent labourers by the action of principles which forbade them to acknowledge the right of the Government to teach religion. This was the ground of their opposition to the Factory Act of Sir James Graham, and to the Minutes of Council of 1846. They are therefore only acting in strict consistency with their own principles, and in accordance with their antecedents for forty years past, when they assert the principle that religious instruction cannot and ought not to be given by State-paid officials in national schools.

Reference is then made to the course of the Nonconformists in previous educational controversies, and to the position of the present question in Parliament. Next, Mr. Rogers protests against the language used at meetings of the Bible Society and elsewhere, as to the ground now taken by Nonconformists, and exposes the inconsistency of the clergy in this respect, who protest against the Bible being taught without the catechism. Having thus cleared the ground, Mr. Rogers proceeds to argue that "complete separation bewteen the religious and the literary elements in the instruction of the day-school is demanded in the interest of religion itself; and that were it possible to carry out such a scheme as that proposed by the advocates of Bible-teaching in school hours, the work would be less effectually done than by the method which we are anxious to adopt." He asserts, that we have no idea of neglecting the religious culture of the young, and asks whether it is not possible for the religious instruction in public elementary schools to be of a proper Christian character. Abundant proof is given to show that the present way of teaching the Bible is neither satisfactory nor successful in any manner. Very forcibly Mr. Rogers says :—

We who desire the religious education of the young do not want a religious varnish given to our education by the introduction of a religious element at fixed periods of the day, but a real training of the children's minds in the truths of the Gospel, and in the love of God. If there is no reasonable ground to expect that the schoolmaster will do this, we are doing wrong to Christ and wrong to the souls for whom we profess to care, if we accept the shadow for the substance, the name for the thing, and please ourselves with the idea that we have secured an inestimable blessing for the children while all the time we know that it is but a miserable sham. The religious interests of children are too sacred to be treated in this fashion. Mere party cries, whose loudness is generally in proportion to their hollowness, are bad enough anywhere, but here they are intolerable. We should not talk about religious education at all unless we mean it to be a reality, and if we mean this, experience shows that we should seek other agents than the schoolmaster.

This pamphlet, it will be seen, is an armoury of argument on the question. As addressed to Nonconformists it ought to carry conviction everywhere.

We have next, in the *Congregationalist*, a paper that has been suggested by the recent declaration in favour of the reading of the Bible in public elementary schools. Of the character of this declaration it is remarked :—

For ourselves, we frankly acknowledge that we are pleasantly surprised to discover that the Nonconformist dissentients from the principles of the Manchester Conference appear to be so few. It cannot be alleged that the five hundred are men of such distinction as to compensate for their want of numbers. Among them are some very distinguished names, but for the large majority of them no claim to an exceptional position can be preferred. Eighteen hundred ministers and laymen took the trouble to travel to Manchester in mid-winter to affirm the principles of the Manchester Conference; five hundred have taken the trouble to sign the "Declaration."

With regard to the object of the declaration, it is doubted whether all who signed it had a clear understanding of what they were doing, and "it is perfectly certain that very many of the men who have signed this document did not intend to affirm that the State ought to provide religious education." What is the point? Once more it is put in the clearest language :—

It is not the Birmingham League or the Manchester Conference that calls upon Parliament to "touch the Bible"; the League and the Conference maintain that the question whether the Bible should be read or not, lies beyond the scope of national legislation. It is the "five hundred" who insist that school boards, which are secular organisations, created by the secular power, armed with the force of secular law, sustained by local rates and national taxation, should be enabled, by the authority of Parliament, to enact that "the Bible shall be read, and there shall be given such explanation and such instruction therefrom in the principles of morality and religion as are suited to the capacities of children." The State, as represented by the London School Board, declares that in its schools certain kinds of instruction shall be essential :—(*a*) The Bible and the principles of religion and morality. (*b*) Reading, writing, and arithmetic. (*c*) Systematised object-lessons. (*d*) The History of England, &c., &c. This is what some of the "five hundred" call *leaving the Bible alone*. They might as well call it leaving reading and writing alone. We think that if it were worth while, another declaration might be drawn up to the following effect :—"As strenuous efforts are being made by certain Nonconformists to maintain the power conferred on school boards to provide for the reading of the Bible at the expense of the nation and under the authority conferred by Parliament, we, the undersigned, feel it to be our duty publicly to declare that in our judgment the State is not called upon to provide for the religious instruction of the people." To this declaration, we venture to say that within a fortnight we could secure at least a hundred thousand Nonconformist signatures, quite as distinguished as those which appear to the *Spectator* to indicate a serious split among Dissenters in relation to religious education by the State.

Still more clearly do we have it put as follows :—

It seems to be supposed that some of us are asking for a clause in an Act of Parliament, declaring that the Bible should not be read in elementary schools, and a very natural sentiment leads many excellent persons to recoil from such an enactment with horror. They recoil from it as from an act of national apostasy. "Why," we are asked, "do you single out one book, and that the greatest and holiest of all, and forbid it by Act of Parliament to be read in the common schools of the people?" This is the question which is perpetually on the lips of those who sympathise with the "five hundred." It may be answered by another question—*Who asks for an Act of Parliament excluding the Bible from the common schools of the people?* What we ask for, is a definition of the power conferred by Parliament on school boards,—a definition declaring that it is the function of school boards to provide secular instruction, and secular instruction only.

Some pungent questions are put to the declarationists upon various points, and the article concludes :—

Politically, they have done something to impair for the moment, the influence of the Manchester Conference—not on the minds of its friends—but on the Parliamentary policy of its opponents. Religiously, their action will be interpreted as an expression on the part of five hundred Nonconformists of their want of faith in the power of the Christian Church to do the work which Christ has committed to it. The crisis of the Establishment controversy is rapidly approaching, and the "Declaration" will be regarded as a confession on the part of those who have signed it, that in their judgment the evangelisation of England and the religious instruction of her people can never be effected unless the weakness of the Church is supplemented by the power of the State.

We have already inserted an ecclesiastical analysis of the signatures, which is added in a note to this paper.

The other paper to which we referred has already been read by a large number of our readers, in the *British Quarterly Review* (Pardon and Son.) It is a reprint of the article on the Manchester Conference in that journal for April. We said at the time that it was the ablest presentation of the whole subject which we had seen, and a re-perusal of it has done nothing to modify this opinion.

NONCONFORMISTS AND THE EDUCATION ACT.

MEETING AT BLOOMSBURY CHAPEL.

A public meeting was held on Wednesday evening at Bloomsbury Chapel, Bloomsbury-street (Dr. Brock's), to consider Mr. Forster's Education Act. The chair was taken by Lord Edmond Fitzmaurice, M.P.; and among those present were Mr. Dixon, M.P., Mr. Miall, M.P., Mr. James Heywood, Mr. H. Richard, M.P., Mr. Illingworth, M.P., Mr. John Francis, etc.

The CHAIRMAN, in opening the proceedings, said they were gathered together to protest against certain provisions of the Education Act, which, in the opinion of vast numbers of the community, violated the principles of civil and religious liberty. (Cheers.) The National Society seemed now to desire fresh victories; for only on the previous day Mr. Disraeli said it was going to add new provinces to the old ones. He was glad that that meeting was convened in a chapel, as that proved that the accusations so frequently levelled against those who had convened the meeting were without foundation. (Cheers.) If what they now protested against were embodied in the Irish education measure of next session, and that measure were passed, Parliament would have handed over the control of education in Ireland to the Roman Catholic hierarchy. At the last school board elections in London the advocates of national education suffered greatly for want of prior organisation, and the object of that meeting was to form an association in London which would exercise a useful influence.

A letter was then read from Dr. Brock, written on the previous day, at Buxton, expressing his deep regret that he was unable to attend the meeting, and his hearty concurrence in the object, and adding that he had been brought to consent to the absence of the Bible from the schoolroom with great reluctance. By all means, said the rev. gentleman, let there be Bible teaching, but let there be no attempt at Bible teaching by the State. (Cheers.)

Mr. DIXON, M.P., moved the following resolution :—

That in the opinion of this meeting, the Education Act of 1870 contains provisions which violate the principles of religious equality, and therefore impede the development of a truly national system of education.

If the resolution said that the Education Act, taken as a whole, impeded the development of a national system of education, he would not have moved it. Some of the clauses favoured that object, and were intended to promote religious equality. But, on the other hand, the act had given a new sanction to the principal of Government grant to denominational schools, while professing to introduce a national system of education. The number of denominational schools had largely increased since the act was passed. The vote this year was double what it was three years ago, being 1,458,000*l.*, three-fourths of which would go to schools connected with the Church of England. That result was anticipated, and hence it was that the bill was supported by the Conservative party. Such a state of things could not but impede the development of a national system of education—that is, a system provided by and paid for by the nation. As a Churchman, he agreed with the great body of the Nonconformists—that the archbishops and bishops of the Church of England, and some of the Nonconformists themselves, were mistaken in thinking that religious and secular education must go together. He believed that either there must be a complete separation of religious from secular instruction, or the religious instruction mixed up with the secular must be of a denominational and dogmatic character. (Cheers.)

Mr. ILLINGWORTH, M.P., in seconding the resolution, referred to the declaration recently published with the names of a large number of Nonconformists, and defended those who held a contrary view against the charge of dishonouring the Bible. If there was to be religious teaching there must, he observed, be an examination of the teachers in religious subjects, and that involved a revival of religious tests. (Hear, hear.) The religious difficulty was not solved when it was relegated to the school boards. (Hear, hear.) The English education question had a close bearing on the Irish one; and if Parliament refused to Ireland the denominational teaching which it had established in England, there would be a demand for Home Rule which it would not be easy to resist. (Hear, hear.) When Roman Catholics had to be taxed, no one inquired what was their religion, and there must, therefore, be perfect equality as regarded schools. (Cheers.)

Mr. MIALL, M.P., in supporting the resolution, said they had all heard a good deal lately about the supplementary article of the Treaty of Washington. He regarded the Education Act of 1870, in conjunction with the Revised Code and the increased Parliamentary grants, as a Supplementary Church Establishment, and he believed it to have been devised with that view by those who framed it. He maintained that the tendency of religious teaching in schools was to make the different religious denominations careless or negligent in teaching religion to the young; whereas, if no such instruction were given in schools, they would feel it incumbent upon them to take the matter seriously in hand, and teach religion themselves. He did not believe there would be any religious instruction worthy of the name in schools. (Hear, hear.) Men might drill children with the Bible and Catechisms; but religion was to be taught partly through the influence of example, and if Churches devolved their own responsibility on agents of the State, they would be decidedly disappointed in the results. (Cheers.) In the form in which religion was taught in schools it could not influence the minds of little children; and the object of religious education could only be secured by a voluntary system.

The resolution was then put and carried.

Mr. HENRY RICHARD, M.P., moved the second resolution :—

That the assistance of the State in a national system of education should be confined to secular instruction; and religious education be provided by the voluntary efforts of the people.

He could have no objection certainly to move that resolution, as it embodied, though in somewhat different phraseology, the very principle which he had made an humble attempt to induce the House of Commons to adopt as the basis of our educational legislation, while the English bill was before Parliament in 1870. He had then moved an amendment which, among other things, affirmed that "the religious instruction should be supplied by voluntary effort, and not out of public funds." It seemed rather superfluous to say what nevertheless must be said, in order to protect themselves against persevering and unscrupulous misconstruction, that such a resolution as this did not express or imply any disregard for religion, or any doubt that religious instruction formed the most essential element in the education of a human being. It surely was not necessary for him, standing on that platform and under the shadow of that pulpit, which in former times he had more than once occupied at the invitation of their honoured pastor, to deny that he was an enemy of the Christian religion. (Cheers.) He avowed that he felt somewhat humiliated when he looked at the kind of gentlemen who sometimes lectured him and others in the House of Commons on the value and importance of religion. (Laughter.) It reminded him a little of Thomas Hood's lines—

"A man may cry 'Church,' 'Church,' at every word,
With no more piety than other people;
A daw's not reckoned a religious bird
Because he keeps caw-cawing from the steeple."

It is because he valued religion and reverenced the Bible, that he shrank with inexpressible repugnance from what this Education Act had a direct tendency to do, that of prostituting these sacred things for electioneering purposes, so that they should be shouted by profane and drunken lips as the watchwords of political party. (Cheers.) He must do Mr. Gladstone the justice to say that he did not join in the misrepresentations of our objects in which some people indulged, for in his speech in the discussion raised by the amendment to which he had previously referred he had said, "I am quite satisfied that his (Mr. Richard's) amendment is compatible with the most earnest and zealous respect for religion, and that it is that earnestness which has prompted him to the course he has pursued." (Cheers.) But it seemed to him that they must take the ground indicated in the resolution in order

to maintain their consistency as Nonconformists. For is not this one of the r acknowledged principles, that it is not right to apply money taken from the general taxation to purposes of religious instruction and worship? If that be not one of their principles he must unlearn the whole of his Nonconformity. And it seemed to him that this principle lay at the foundation of all religious liberty, for if they claimed the right to compel one man to pay for the support of another man's religion, and to enforce this, as they must, by penalties of law, you pass at once into the region of religious persecution. (Cheers.) There are some Dissenters—a select few—and he contended they are very few compared with the whole body of Nonconformists in this country, who appear to take different ground on this subject; their friends, for instance, who have signed a well-known declaration to which reference has been made. They were all acquainted with some of those gentlemen, and they knew that they were most honourable men, on whose perfect sincerity and conscientiousness no one could cast the shadow of a suspicion. But he was wholly at a loss to understand how they reconciled their position in this matter with their principles as Nonconformists. (Hear, hear.) At one time they thought they could find a way of escape from the perplexity by assuming that the State paid only for the secular element in education while their religious instruction was provided out of the voluntary contributions of the supporters of the schools. But under the present system it is perfectly possible, and will no doubt often happen, that the whole cost of the school will be supplied out of taxes and rates, and what then becomes of that mode of evading the difficulty? (Cheers.) And, apart from that, he confessed it appeared to him that by such an explanation they were sailing rather too near the wind on a question of conscience. This mode of reasoning was aptly compared by the *Economist* to the compact of two men who should agree to pay between them for the feeding of a sheep, but on condition that the one was to be responsible only for the wool and the other for the mutton. (Laughter.) He held that the teaching of religion, whether to children or adults, is the work of the Christian Church. There are 70,000 or 80,000 men in this country who have no reason to assign for their own existence except that they exist for teaching religion to the people. And one class of these are in possession of enormous national endowments, which they hold on the assumption that they are competent and willing to do this work. And yet these are the very men who are now coming forward to wash their hands of all responsibility as respects the religious instruction of one part, and, in his opinion, by far the most important part of the population—the young and rising generation which are to form the nation of the future. (Cheers.) But in reference to these they tell us:—"We cannot take charge of them; if the Government does not provide for their religious education by State-paid schoolmasters, they must grow up in ignorance and heathenism for aught we can do for them." He believed that it was far better for the interests of religion itself that the two things should be separated. The religious instruction now given to children at day schools, while utterly insufficient, was, nevertheless, made an excuse for its being neglected by those whose special duty it was to take charge of it. No more conclusive evidence of this could be desired than that contained in the report of the inspectors of Church of England schools, presented to the Committee of Council. He mentioned Church of England schools not at all individually, but simply because their inspectors only were permitted to examine and report on religious instruction. These gentlemen were competent and most unsuspicious witnesses. They were mostly clergymen who had every inducement to speak favourably of the religious education given in the schools they inspected, and yet most of them give the impression that they regarded it as nearly worthless if not positively mischievous. But if they wished to see the effect of a State-paid and State-enforced system of religious education, let them look to Germany. There the school is opened and concluded with prayer. The Bible is taught as a whole or in selected lessons. All the children are obliged to learn Luther's Catechism, which contains a great deal of theological teaching. There is no lack of hymns which treat of fundamental points of Christian faith and practice, and every child must learn thirty and in some cases fifty of these by heart. And how does this system answer? Does it make the Germans a religious people? In a book lately published entitled "Religious Thought in Germany," which appeared originally in the form of letters in the *Times* from their Berlin correspondent, you have the answer. "Three-fourths," says this writer, "of all educated men in Germany are estranged from the dogmatic teaching of the Christian creed—estranged from it to the extent of disbelieving the sincerity of many of the clergy. Only a small fraction of the nation attends Divine service. . . . To crown all, the Government force the children of all parties alike to learn the catechism by heart; and in proportion to the spread of infidelity so are they intent upon cramming the youthful minds with texts and hymns. Yet the Scripture antidote is so unavailing to stem the progress of the tide, that the people do not think it worth their while to remonstrate against it." And why are those effects produced? Because the teaching of religion is consigned to Government officials, without any regard whatever to the fact whether they are themselves religious men or not. Mr. Horace Mann, Secretary of the Massachusetts Board of Education, who visited Germany more than twenty years ago, to inquire into the system of education prevalent in that country, throws a flood of light on this part of the subject. He went among the teachers themselves, and conversed with them freely and familiarly. And this is his testimony—"No inconsiderable number of the teachers in the Prussian schools, gymnasia, and universities are inwardly hostile to the doctrines they are required to teach. I asked one of these how he could teach what he disbelieved, and whether it did not involve the essence of falsehood. His reply was—'It is a lie of necessity. The Government compels us to do this, or it takes away our bread.'" And this is precisely what we have to dread in this country, and he confessed he shrank from placing the teaching of religion in the hands of men many of whom would probably engage in it as a means of earning their bread, with no deep and earnest sense of religion in their own hearts, for that would be the way to make not a nation of Christians but of infidels. (Cheers.)

Mr, JAMES HEYWOOD seconded the resolution.

The Rev. C. J. WHITMORE, having obtained permission to move an amendment, ascended the platform and proposed the following:—

That a national system of education should combine secular and religious instruction, and to this end the Holy Scriptures should be used in national schools.

The question was, he maintained, whether as religious men they were to have the Bible in their schools. (Cries of "Yes.") Those who wished to have it had a conscience as well as their opponents. (Hear, hear.) There were, in fact, two sides to the question. (Cheers.) What was proposed on the other side was that the public schools should be atheistic schools. (Cries of "No," and hisses.) If there was to be no religious instruction at all, the name of God could not be mentioned, and the absolute exclusion of religious teaching must make schools atheistic. The speaker here being a good deal interrupted, the chairman claimed for him a patient hearing.

The Rev. L. BEVAN contended that the meeting having been convened for a specific object, and to enunciate certain views, the speaker ought not to be allowed to provoke a discussion. (Hear, hear.)

The Rev. C. J. WHITMORE protested against that view of the matter, but said that, under the circumstances, he would not speak any longer.

Mr. STONER seconded the amendment from one of the galleries, contending that the conscience clause afforded sufficient security for religious liberty.

On the question being put, only a few hands were held up for it, and it was rejected by a large majority.

Other amendments were also proposed and negatived; after which the original resolution was carried.

On the motion of Dr. BENNETT, of Greenwich, seconded by the Rev. PANTON HAM, it was resolved:—

That an association be now formed, to be called "The West London Parliamentary Association," to carry out the principles embodied in the foregoing resolutions.

The proceedings terminated with a vote of thanks to the chairman.

CONFERENCE AT NORTHAMPTON.

On Tuesday last week a conference of ministers and delegates of the Nonconformist churches of the town and county of Northampton was held in College-street Schoolroom, Northampton, to discuss the question of the relationship of religion to a system of national education. The conference was well attended, and the warmest interest was evinced in the subject. There were about two hundred ministers and delegates, and the Rev. R. W. Dale and the Rev. J. Jenkyn Brown, of Birmingham, attended as a deputation from the Nonconformist Central Committee. The ex-Mayor of Northampton, Mr. P. P. Perry, J.P., presided. After the introductory devotional exercises, the chairman stated the business of the meeting, and pointed out the inevitable difficulty which arose from the question of religious instruction being left to the inglorious uncertainty of a promiscuously constituted school board. He demonstrated the unwisdom of relegating religious teaching to schoolmasters by quoting the opinions of Church schoolmasters who had complained of the impractibility of uniting secular with religious instruction in the day-school. The first resolution, upon which the principal part of the discussion turned, was as follows:—

That this meeting, looking at the whole subject of education as it now stands, feels that the only way out of the difficulties connected with it is the entire separation of secular from religious instruction in schools receiving State aid, and therefore pledges itself to do all in its power to secure this end.

This was moved by the Rev. Thomas Toller, the venerable senior minister of the Congregationalists of the county. In the course of his remarks he expressed his confidence in the voluntary system of education, but as we were to have a Governmental system, he maintained that it was not the duty of the State to teach religion, but the duty of the Christian Church. The resolution was seconded by Mr. E. Ashworth Briggs, of Daventry, who, in remarking upon that part of the resolution which pledged the meeting to support the principle enunciated, reminded his hearers that the pledge meant not only that they should endeavour by personal effort to propagate the opinions they held, but that when the opportunity came they should exercise their political franchise for the purpose of maintaining their principles. It was a hard thing to separate themselves from a party with whom they worked, in whose successes they had participated, and in whose traditions they gloried; but, however difficult, if they meant to succeed it must be done. If the Liberal party would not march forward with them they must leave it. The applause with which this sentiment was greeted showed the determination by which the conference was animated.

Three or four gentlemen, led by Mr. Dunkley, of Creaton, expressed grave doubts as to the consistency or the wisdom of excluding the Bible from the ordinary curriculum of the day-school. The pith of the objections was simply that in our national day-schools the Bible ought to be read as a national recognition of God and Christianity, and as supplementary to the religious instruction of the Sunday-school, as well as to form a part of that education, which, to be complete, must include a recognition of religion.

The Rev. J. JENKYN BROWN, of Birmingham, in a brief speech, pointed out that secular and religious education were already separated by the Education Act; and more than that, the parent whose children were to be educated might withdraw them altogether from religious education. It was now merely a question as to who should give the religious instruction. It was assumed by the opponents of secular education that there would be no attempt on the part of religious people to give religious instruction. He was not only for confining the Government to its own worldly work, but he was for stirring up Christian people and putting the religious education of the young on Christian people as their work. They meant that there should be religious instruction not only in the Sunday-school, but by Christian people, in some form or another in the week-days. They maintained that no man could teach the Christian religion that did not know what Christianity was.

The Rev. Mr. PAYNE, a Unitarian minister, who followed, also expressed his confidence that the Christian Church was the only proper instrumentality for propagating Christian truth; and he repudiated the right of the State to interfere in the matter.

The Rev. R. W. DALE argued that to teach religion in the day-school would be to secularise Christianity; and he warmly deprecated the idea which seemed to have gained ground that religion ought to be taught in the day-schools with a view to make the children "good citizens." He contended that so soon as they allowed inferior considerations to that of trying to save souls to influence their teaching of Christianity, that teaching would lose its effect. Then, again, they could not secure that schoolmasters should be Christian people; and they were not going to make a monopoly of the profession of the schoolmaster in favour of Christian people or of those who held the Evangelical creed. He knew that in the case of many Nonconformists it was thought that if religious teaching were given it would be given in nine cases out of ten by men who had a sympathy with those doctrines which were held in common by Evangelical Nonconformists and the Evangelical party in the Church of England. If it were clear that it would be given by men who agreed with the Unitarian faith or the Church of Rome, the religious difficulty would vanish in five minutes. (Cheers and laughter.) If it were clear, however, that the teachers would be of the Evangelical cast he should decline to enter into a conspiracy in order to seize the schools of the State for the benefit of the Evangelical faith. (Cheers.) But he had not the slightest faith in the probability. What was the state of the clergy of the Church of England? They were sure that only one-fourth of the clergy were Evangelical—five thousand out of twenty thousand—and if that were the case, did they think it likely that the schoolmasters of our parishes would be Evangelical? No; in asking that religion should be taught in the schools of the State they were asking for this—that the teaching should be a reflection of that type of religious thought and conviction which is for the moment predominant in the Church of the State. And he wanted to know whether they as Nonconformists would not be traitors to the principles they held if they did anything to strengthen the theological tendencies thus rampant. (Cheers.) They would have Broad-Church schoolmasters and Ritualistic schoolmasters scattered all the country through. Their Nonconformist brethren who hoped that through the State schools Evangelical teaching would be given, would discover their mistake and rush into the hands of the secularists at the last moment, to entreat them to save them from the dilemma in which they had placed themselves. (Cheers and laughter.) The resolution was carried with some ten or eleven dissentients.

The conference then adjourned to dinner, an excellent repast being provided at the Temperance Hotel. The Mayor of Northampton (Mr. H. Marshall) presided. The toast of "The Queen" was loyally honoured, and then followed that of the deputation, Mr. Dale and Mr. Jenkyn Brown. Mr. Dale, in responding, referred to the education question and their probable success in obtaining what they sought. He said he didn't think they were going to win by a *coup de main*. His conviction was that the victory went with those who had the strongest and deepest convictions and stood by them. He never counted heads in a fight. If they did they were going on the wrong tack altogether. They had to look into the hearts of men and see where there was clear, strong, and deep conviction, and the fight would go sooner or later on their side. Where there was vacillation and uncertainty as to whether the foot was on the

rock, they could not expect fighting of the sort which wins victory. And his own conviction was, from contact with all parties north and south of the Tweed, on this question, that the only men who felt they had their feet on a rock were the men stood for secular education in the country. Whilst their opponents had many difficulties to solve, they, the advocates of secular education, felt their path was straight and clear. At the same time, he did not think they were going to win soon, either this year or the year after. Somebody had said there was nothing certain except the improbable; and there was a good deal of truth in that. He believed that they had a general election to go by, and a second election coming, before they were going to win. And they would win the second election because for the sake of their principles they were willing to lose the first. They must be willing to stand by candidates who could not be returned at once next year when the general election came on, and at the election after that they would carry their men from the one end of the country to the other, he believed, and carry such a majority of advanced Liberals as should not only settle this question, but another great question which lay behind it, waiting for a clear and final solution. (Loud cheers.)

The health of the Mayor having been duly honoured, and thanks accorded to the host, the company adjourned to the schoolroom again, and resumed the conference. The principal business of the adjourned meeting was to appoint a committee consisting of members from the town and county, to watch over all matters affecting the interests of religious equality, and to consult together as to the best methods of action as occasion may arise.

Mr. P. P. Perry was appointed treasurer, and the Rev. T. H. Holyoak, Northampton, hon. secretary.

CONFERENCE AT CREWE.

Representatives from the Nonconformist committees of London, Liverpool, Manchester, and Birmingham met at Crewe on Thursday afternoon. The strongest determination was manifested to carry out the policy adopted at the Manchester Conference. It was resolved to create a fund for the production and circulation of literature on the education question. Arrangements were considered in relation to the action of Nonconformists at the next general election, and the question of candidates who would fairly represent the principles of the Manchester Conference was considered at great length. The meeting was strongly of opinion that a considerable number of candidates should contest seats now held by Conservatives or nominal Liberals, on whose support the friends of religious equality are unable to rely.

RESOLUTIONS OF COUNTY ASSOCIATIONS, &c.

At a meeting of the Southern Baptist Association just held, at Kent-street Chapel, Portsea, the following resolutions were passed:—"Cordially endorsing the views expressed at the conference of Nonconformists held at Manchester on the question of national education, it is resolved:—That this association recognises the distinction between secular and religious training in the education of the young, and, while acknowledging the value of the assistance of the State in secular training, expresses the deep conviction that all religious training is without its province, and true religious training altogether beyond its capacity. That this association sees no reason for altering its conviction of the truth of the great principle of Nonconformity—namely, that the State is discharged from all interference with its subjects in matters pertaining to conscience and God, and pledges its members to resist all attempts to support religious training in any form from State funds. That this association, believing in the paramount importance of children being trained in the nurture and admonition of the Lord, asserts its conviction that the responsibility of this rests on the parent and the Church of Christ, and not on the State; and urges upon the Churches the great importance at the present time of encouraging and developing Sunday-schools and other agencies for this purpose, so as to be prepared to supplement national secular education by religious instruction given by competent and spiritually-minded teachers."

The following resolution was passed at the London district meeting of the United Methodist Free Churches, held in Willow-street, Finsbury, on the 14th:—"That while, in the judgment of this meeting, religious instruction is of the highest importance and constitutes an essential part of a complete education, so that every child in the community should be taught the word of God; nevertheless, it is also of opinion, that for the State to undertake religious teaching is wrong in principle, a violation of the rights of conscience, and fraught with injurious consequences; and that, therefore, the only fair, wise, and satisfactory course for the State to adopt is to separate secular from religious instruction in all schools receiving Government aid, leaving the work of religious teaching entirely to parents and Christian churches."

At the meeting of the North Bucks Association of Congregational Churches, held at Buckingham on the 4th inst., Mr. A. Scrivener, of Weston Turville, proposed and Mr. T. B. Slye seconded, the adoption of the following resolution of the General Conference at Manchester on the Government Education Bill, which was unanimously affirmed by the meeting:—"That this meeting is of opinion that in any national system of education the school board and the State should make provision solely for the secular instruction which all children may receive in common, and that the responsibility of the religious education of each district should be thrown upon voluntary effort." The Rev. J. C. Rogers, of Clapham, supported the resolution in a powerful speech.

The following resolution was unanimously adopted at the annual meeting of the Lancashire and Cheshire Association of Baptist Churches, held at Clough Fold, near Rawtenstall, last Thursday:—"That this association, while denying the right and the ability of the State to teach religious truth to adults or to children, is firmly convinced that secular education alone can never train the youth of the nation even in moral virtues, and that instruction in the Christian religion is essential to the well being of the commonwealth; that the inculcation of the doctrines of the Gospel and the training of children in the fear and love of God and of His Son, our Saviour, are duties which devolve primarily on parents, and secondarily on the churches of Christ; and that therefore this association recommends (1) a vigorous resistance to the claim of school boards and of State-paid teachers to provide and to give religious instruction to children at the expense of the public; (2) a more emphatic and frequent enforcement from the pulpit of the obligation of parents to bring up their children in the nurture and admonition of the Lord; and (3) an earnest and systematic attempt to increase the efficiency of our Sunday-schools as an agency for disciplining children and young people to Christ the Lord."

At the general meeting of Wilts and East Somerset and Bristol Baptist Associations, resolutions were passed in favour of the motion of E. Miall, Esq., M.P., on the subject of Church Revenues, and of the Burials Bill, introduced by O. Morgan, Esq., M.P. It was also resolved to recommend the formation of Nonconformist committees wherever practicable, and the following resolution was passed on the subject of education:—"That the representatives of Protestant Nonconformist churches now assembled repeat, if possible more emphatically than ever, the principle that the religious teaching of the people, whether children or adults, is altogether beyond the province of the civil government, and in view of that principle, first—Protest strongly against the practical abuse of the Education Act of 1870, by which, under Clause 25, denominational State-aided schools are permitted to do that which, by Clause 14, is forbidden to board schools; and, secondly, urge Christian people to pay greater attention than heretofore to the efficient religious education of children by voluntary agency, so that it may become evident that State aid in that behalf is as unnecessary in fact as it is objectionable in principle."

The Leicestershire Association of Baptist Churches adopted the following resolution at their meeting on the 28th:—"That this association expresses its emphatic condemnation of those clauses in the Elementary Education Act which empower school boards to apply moneys from the rates either to the payment of the fees of indigent children in denominational schools or for religious instruction in board schools."

The Shropshire Association of Baptist Churches unanimously passed the following resolution at their meeting at Oswestry on the 4th:—"That this association views the application of the public money to the support of denominational education as opposed to the principle of religious equality and as productive of great and increasing strife throughout the kingdom, and records its conviction that no system of elementary education can work fairly and efficiently in this country that does not leave the religious training of the young to the voluntary zeal of the churches."

A correspondent at Evesham writes:—"As the declaration on the subject of the use of the 'Bible in day-schools,' which has been signed by some Nonconformists, and by many who would not acknowledge that title, has been circulated widely with a view to influence the body, the committee of the 'Evesham Nonconformist Association,' which has been elected from the whole body in the town, met last week and passed the following resolution:—"That this committee is of opinion that in any national system of education, the school board and the State should make provision solely for the secular instruction which all children may receive in common; and that the responsibility of the religious education of each district should be thrown upon voluntary effort.'"

THE IRISH PRESBYTERIANS AND THE EDUCATION QUESTION.—A series of resolutions have been adopted at the meeting of the Presbyterian Assembly in Belfast, in support of the Irish system of national education, in one of which it is declared that "no antagonistic or rival system, such as the denominational, can be set up, or in any way countenanced by the State, without sacrificing the rights of minorities, interfering with the free exercise of parental authority, necessitating increased expenditure, and the multiplication of small inefficient schools, and fostering those feelings of alienation, intolerance, and mutual distrust which have so long prevailed to the deep injury of the country and the retarding of its improvement and prosperity." They protest against the attempt to overturn the model schools, and condemn the conduct of the National Board in encouraging rival sectarian establishments, and in approving the Chief Secretary's scheme of 1866 for denominational training-schools, "which, if established, would speedily put an end to the united training of teachers of all persuasions in the same institutions." They speak of payment by results as utterly inapplicable to Ireland; state that the salaries to teachers are inadequate; complain of the power of managers to dismiss teachers without warning or liberty of appeal; protest against any alteration of the reading-books; and conclude by averring that "in no country in the world are claims such as are now preferred by the Roman Catholic hierarchy conceded; and the assembly believe that the concession of these claims would imperil the educational interests of the country, subvert the rightful authority or the State, and seriously infringe upon the civil and religious liberties of the people." A committee was appointed to watch the progress of the education controversy.

LEEDS SCHOOL FEES AND DENISON'S ACT.—The question as to the payment of school fees for the education of the children of pauper parents in the Leeds school district was again brought before the Leeds School Board on Tuesday, by the presentation of the report of the School Attendance Committee, who had been instructed to confer with the Leeds Board of Guardians on the subject. According to this report the Leeds Board of Guardians is already paying, under Denison's Act, for the education of 517 children whose parents are receiving parochial relief, and it is prepared in future to pay for all such children up to ten years of age, and for all over that age for whom it grants parochial relief. The guardians also promised that facilities should be given to the school board and its officers for ascertaining the attendances of such children. This being the case, the committee entered into an arrangement with the guardians to continue the existing system, and this arrangement has been sanctioned by the Education Department, "My Lords" agreeing "with the board in thinking that where guardians are willing to pay the school fees of children whose parents are in receipt of outdoor relief, it is better for the school board to decline to entertain any application for the payment of the fees of such children." It is proposed to enter into a similar arrangement with the guardians of the Hunslet, Holbeck, and Bramley unions, and if this should be done, the Leeds School Board will be fortunate in having got rid of the question of payment of fees in a way that will avoid the irritation which any other mode would almost certainly have given rise to. It is better that fees, where they have to be paid, should be paid by the guardians, for the attempt to treat improvident parents who cannot pay for the education of their children, as a class entitled to public sympathy, was a blunder from the first. There is no more right for free education than there is for free clothing and free food; and the ratepayers can only be called upon with justice to pay for the one as they are called upon to pay for the other—namely, when the parent has failed in consequence of the necessities of his position to discharge his duty, but such failure of duty is really a matter for condemnation and not for sympathy. Another report was presented to the board, from which it appears that there are at present 6,000 children on the books of the school board schools in Leeds, and that this result has been "to a very large extent obtained without robbing other schools."—*Leeds Mercury.*

THE PRESS ON THE BENNETT JUDGMENT.

The *Saturday Review* holds that in rating, but letting off, Mr. Bennett, the Judicial Committee in effect declared that the High-Church party, of whom, by his whole course of action, the well-known vicar had shown himself determined not to be the representative man, possessed a legal standing-ground within the wide pale of the English Church. The theory which underlies the judgment is the repudiation of the hard and fast theory that the distinctive formularies of the English Church of England are not merely truth, but all truth, and therefore that the maintenance of any opinion not plainly "contradictory or repugnant" to those formularies, but still not comprised within them, must on account of that very non-comprehension be forbidden to the ministers of the Church. In laying down this principle, however, the judges evidently felt themselves committed by the recollection that the judgments in Martin *v.* Mackonochie and in Hibbert *v.* Purchas have been based on the opposite assumption, so in effect they lay down one principle for the control of the indirect teaching which may be drawn from the clergyman's acts in the desk and at the altar, and another for the control of the direct teaching which he offers from the pulpit. Mr. Bennett is set free to publish the opinions which have brought the Church Association down upon him; but woe betide the Vicar of Frome if he stands at the communion service with his back to Mr. Sheppard, or puts on any raiment more gorgeous than the parish surplice! The difficulty so gratuitously created can only be solved by the frank acceptance of the view held by thoughtful Churchmen of all schools, that while the parochial system remains eminently useful as a national system of worship, education, and charitable organisation, it is no longer possible or desirable to treat attendance at the parish church as a matter of individual obligation.

The *Spectator* believes that the chief result of the judgment will be, while definitely entitling the highest of the High-Church party to keep their place within the Church of England, to weaken very decidedly the influence of the views of Apos-

tolic authority and grace which they hold. Till this matter was decided, it might fairly have been said that the time for resolve and action had hardly come; that good High-Churchmen might have been waiting to see whether they might not have been thrust out of the Church by clear providential ordinance—by dispositions not of their own taking—with the adventitious glory of a partial martyrdom—which no doubt they would greatly have preferred.

But now they know that they may remain if they will; that the choice is with them; that unless they believe Transubstantiation in so many words and without any disguise, and think it their duty to bend before the consecrated elements, they may continue to teach as they have taught, and nobody will interfere with them. Now, therefore, they must decide for themselves if it is possible that a Church which comprehends them only as it comprehends Evangelicals and Broad Churchmen, only as it comprehends Dr. Ryle and Dean Stanley, can possibly be the divine authority and true lineal successor of the primitive Church they have been accustomed to set forth. If they decide to avail themselves of the liberty granted, they will undoubtedly have taken the first step down from their high assumptions. Even to themselves they can hardly claim with as much authority as before to be the successors of the Apostles endowed with peculiar dogmatic and sacramental grace, when they have admitted to themselves that they have no further chance either of being cast forth by the heretics, or of casting forth the heretics, but must settle themselves down to work on a principle of equality, if not fraternity, with their heretical brethren. It is the Broad Church which will profit by comprehending the High. The High Church cannot but lose by availing itself of what is, according to its own theory, the thoroughly illegitimate comprehensions of the Broad.

When the Church papers agree—as they generally do when Liberationists assail the Establishment—their unanimity is wonderful. It is also so in respect to the Bennett judgment. Of course the *Guardian* as a High-Church organ is satisfied and thankful that a dangerous crisis is happily escaped; considers Mr. Bennett's refusal to defend himself "childish and a self-willed trifling with the gravest interest of Christian and Catholic truth." It hopes the prosecutors will see the danger of overshooting the mark; and our contemporary deduces from the whole proceedings the moral that theological disputes had best be kept out of courts. The *John Bull* is equally well pleased, believing that the court has affirmed a great Scriptural truth, which, notwithstanding Mr. Bennett's exaggerations and confused explanations of it, is one that may not only be lawfully held in the Church, but in the true Catholic doctrine of the Sacrament, as held by Andrewes and other great divines. That doctrine is the real presence in the Sacrament is some manner which we cannot understand, and which we cannot understand, and which the Church of England does not attempt to define, of the Church's great Head. If such is not the case, surely the constant celebration of Holy Communion is a superstitious act. Our high and dry contemporary urges moderation on extreme men on both side. The *John Bull* can have no fault to find with the *Record*, which on Monday last week, as we pointed out, was somewhat vacillating, but on Wednesday had been able to reach the comforting conclusion that "nothing can be more satisfactory to a Protestant mind than the positive and affirmative side of the doctrinal statements. Once more the teaching of the Church of England is authoritatively declared to be to be with us not with our opponents." In fact the *Record* considers that in the technical victory rests with the Ritualists, the Church Association has gained a moral victory. The *English Churchman* takes much the same view, holding that the promoters of the suit had the advantage in the conflict. The *Church Times* is not grateful to the court—"simply because it performed a plain and necessary duty as tardily, reluctantly, and ungraciously as it could, and that under pressure from public opinion, and against the struggles of a strong minority, if not against the secret wishes of a majority of the judges.

That a court, with every inclination to condemn, should have been compelled to acquit, is the strongest testimony to the social power of the High Church party; for, we repeat it, we do not in the least believe that Mr. Bennett's innocence of criminal depravation of Anglican doctrine went for anything in his escape.

The *Church Review* considers the simple gain of the judgment is that the battle is left to be fought out by moral means, the Church Association having failed to crush out Catholic doctrine by violence or law.

The *Tablet* (Roman Catholic) remarks:—

> The people of England now once more, and with more distinctness than ever, have had brought before them the fact that the Reformed Church of England has no doctrine and no faith. . . . . We expect that this judgment will be followed by more serious results than even the Gorham Case or that of the Essays and Reviews. It touches very sharply and directly the Evangelical party in the Establishment; and whilst they have hitherto been fighting for the mere admission of their own peculiar opinions, they will now be made to understand that they have no right and no authority to condemn the teaching of doctrines for the denial of which Cranmer, and Latimer, and Ridley laid down their lives.

Now for our Nonconformist contemporaries. The *English Independent* thinks that the laity must take the matter up.

> Will Englishmen, whose Protestantism has been their strength and pride, and whose reverence for the Scripture is the wonder of the world, sustain an Establishment that mocks at their Protestantism, and disparages their Bible? It would be obnoxious enough to maintain one national religion, and that perfectly consistent with itself, but it is an outrage upon our best religious instincts and profoundest convictions to recognise three. The time has come when for the sake of religious consistency, we must demand disestablishment. The difficulty of a National Church increases year by year, and by every new judgment, and absolute separation from the State is the only satisfactory solution. It is evident that so long as the various parties in the Church find themselves not only tolerated, but legalised, they will "rest and be thankful." No demand for disestablishment will come from within; we must, therefore, be the more determined and eager in urging it from without. The Evangelicals will fret and fume for a little while, and then settle down—as they always have done; the Ritualists will no longer cry for liberty from State control, since the law has given them freedom to teach as they please; while the Broad-Church party will congratulate itself on belonging to an ideal Church. The nation, therefore, must take the matter into its own hands.

The *Freeman* regards the judgment as sound—history being in its favour,—

> In the reign of Queen Elizabeth the principle of comprehension found favour, and the scruples of Churchmen who abjured the Pope but clung to the old ritual were respected as much as possible, while in 1662 the State decided against the Puritan and in favour of the sacramentarian. Such clergymen as the Revs. J. E. Bennett and Mackonochie and Purchas are truer representatives of the clergy who supplanted Baxter and the 2,000 than are the leaders of the Church Association. The Church of England is not half reformed. Its baptismal service, its office for the visitation of the sick, its catechism, and its order for the administration of the Holy Communion, are more Papistical than Protestant. What concord hath Earl Shaftesbury with Earl Nelson, or Mr. Bennett with Mr. Bardsley, or the *Rock* with the *Church Times*, or the Church Association with the English Church Union? If Mr. Bennett is in his right place, Mr. Bardsley is in the wrong place. Either Mr. Mackonochie or Dr. Miller is where he ought not to be. Except indeed the Church of England is no more than a State contrivance for establishing a theological Babel, and perpetuating the confusion of tongues in order to prevent the unity of true believers and the oneness of the members of Christ.

The Church is the common mother that welcomes them all,—

> The upshot is, that men may preach high Calvinism and restricted atonement, as Hawker and Wilkinson did; they may deny the doctrine of the atonement, and preach Deism, as several of the clergy have done; or they may adopt doctrines on the real presence, and the power of the priest to create and present a new sacrifice, which are not intelligently distinguishable from rankest Popery—and all are welcomed. The Church is bound to make room for them, and the nation is bound to pay them. The cords are lengthened, no doubt, but are the stakes strengthened? What if the winds of heaven were to get in stronger gusts beneath the canvas, and sweep it all the more easily away!

> Some little curiosity will naturally be felt as to the opinions of the Wesleyan newspapers on the judgment—that body, or rather its leaders, being very loath to utter a word of censure on the Establishment if it can be avoided. The *Watchman*, the more official organ of the Wesleyans, deals with the subject in one paragraph. Saturday week was "a dark day" for England. While there are some redeeming features in the decision, and it may perhaps be technically vindicated, "its religious effect may prove disastrous. It is only too likely to strengthen the hands of the men to whom the name and memory of the Reformation are odious." The *Methodist Recorder* discusses the judgment with a care and at a length befitting its importance. The Evangelical party has been worsted, and the law undermined:—

> In fact, some people outside the pale of the legally-established Church, who have not much love for hair-splitting, may think that the whole of the Articles, Catechism, Rubrics, and Liturgy of the National Establishment have been so crossed by the lawyers with their "quiddits, their quillets, their cases, and their tricks," that it is doubtful whether, when they have been duly explained, they do not mean anything anyone likes to say.

The ultimate result of the decision is uncertain:—

> At first there will be loud sounds of triumph from the sacerdotal party, for this judgment is virtually in their favour. It is the priest who summons the Lord to His altar and gives an objective presence to His body. It is no longer by faith on the part of the communicant that the "real presence" is felt. In the Church of England a man may thus believe, and if he prefaces his creed with the word "ineffably," he is not a violator of the law. Many of the sincerest friends of the Establishment will only be able to defend the Protestantism of the Evangelical party at the expense of its loyalty to the law of the Church. The highest legal tribunal, speaking through the Archbishop of York, assures us practically that the aim of the Articles is not to comprehend as much truth as possible, but as many men. It is a compromise between Protestantism and Catholicism, which is nothing unless it is Roman. That this judgment of the Privy Council should be pronounced gives us the greatest pain and uneasiness; but that it must have come, sooner or later, whenever the documents to which an appeal must be made are once examined with strict legality, we have long felt. Nor is the case less full of warning for Nonconforming Churches. The legal acumen that draws trust-deeds will be found an irresistible solvent to destroy them, if the Churches so wish. Catechisms and formularies of faith, the products of human ingenuity, can be marred by the intellect that made them. It is spirituality alone that is the defence of Churches. Neither intellectual subtlety nor legal fence can protect the Church that trusts in the outward rather than the inward—in the visible rather than the invisible.

The *Inquirer* (Unitarian) regards the result as a disastrous one to the Church itself:—

> The assumptions of the most exclusive body in the Church have for some time past been steadily increasing, and so long as that body attached vital importance to such trivialities as birettas and candles, to genuflexions and bowings, we were content to smile—perhaps in pity—but the Bennett judgment, from which there is no appeal, except to the common sense of the English people, gives those assumptions a legal authority which heretofore they lacked, and which are fraught with mischief to the Church itself.

We may be told that had the decision been otherwise, it would have dealt an equally severe blow to the principle for which we have so long contended—namely, the right of private judgment. But this, we submit, is not so. In the Church of England, as at present constituted, no *right* of private judgment by clergymen outside the Articles exists, or can exist, so long as an unfeigned assent to their literal meaning is required of those who subscribe them. For this surrender of their private opinions an advantage attaches to the clergy which is highly valued by them. To us no advantage, however great, could outweigh the satisfaction we feel in being able to speak out our minds untrammelled with any difficulties arising from Articles of Religion or Confessions of Faith; to us the right of private judgment is far more valuable than that of speaking with a recognised legal authority, and it is because we thus regard that right that we regret the decision of the Judicial Committee, playing as it does into the hands of that party in the Church, which least of all is inclined to accord that right to any beyond themselves.

THE JESUITS IN GERMANY.

At the first reading of the bill directed against the Jesuits in the German Parliament on Friday, the Federal Commissary, Friedberg, declared that the law was but provisional, and necessitated by the dangerous opposition of the Order of Jesus to the State. The measure was not in antagonism to the Roman Catholic Church, and the Order of Jesus must not in any way be identified with that creed. The Federal Commissary designated as kindred societies the Liguorians and the Frères Ignorantins, as well as two orders of schoolfellows which were respectively under French and Roman authority. In the course of the debate, Privy Councillor Wagner pointed out that it was not Prussia, but the Roman Catholic Church, that had originated the quarrel. The ruling party in that Church was tampering with German unity and religious peace. The Jesuits were in league with foreign powers against Germany. According to diplomatic reports the French Jesuits were forming a Roman Catholic League in France, Italy, Austria, and Germany, and promoting fanaticism among the lower classes, trades unions, and societies. A part of the German Jesuits had been won over to this plan, and all such projects must be opposed.

At a meeting of the leaders of the various parties of the Reichstag, with the exception of the Centre party, the following proposal, which is to supersede the present bill relative to the Jesuits, was agreed upon:—1. The Government to bring in a bill prohibiting the Order of Jesuits, and all such orders and congregations connected therewith. The establishment of new branches of such orders is also to be forbidden, and the dissolution ordered of all those at present existing within a period of not more than six months, which, however, is to be fixed by the Federal Council. 2. Members of those orders and congregations, if foreigners, to be expelled from the empire, and if natives, to be ordered away from certain places, or to be interned in places assigned for that purpose. 3. The order for the execution of this law, which will be entrusted to the highest police authorities of the country, will be issued by the Federal Council, before whom all complaints respecting the execution of the law will be laid; but such complaints shall in no way hinder the execution of the law. The Federal Council may appoint a special committee for that purpose. It is generally expected that the above motion will have a large majority in the Reichstag.

At Monday's sitting of the German Parliament the bill relating to the Society of Jesus and kindred organisations passed the second reading, after seven hours' debate, by 183 votes against 101; the amendments jointly proposed by the Conservative and Liberal parties having been adopted.

The *North German Gazette* announces that the letter addressed by the Minister of Public Worship, on the 21st ult., to the Bishop of Ermeland, on the subject of excommunications, not having been answered by the Roman Catholic prelate, a second letter, requesting an explanation, has been forwarded to him on the 11th inst., intimating that in case no reply is received within a week the Cabinet will consider their request declined and act accordingly.

Religious and Denominational News.

The Rev. William Boyd, of Milnathort, has accepted the unanimous call of the United Presbyterian Church, Forest Hill. His induction is expected to take place early in July.

The Rev. J. Birdseye, of Cranbrook, Kent, was last week made a life member of the "Pastors' Retiring Fund," through the kindness and generosity of a few members of his congregation, who had subscribed and presented to him the ten guineas necessary for this purpose.

CHESHUNT COLLEGE.—We have pleasure in directing attention to the advertisement announcing the anniversary festival at Cheshunt for Thursday next. The Rev. J. Oswald Dykes, M.A., (Dr. Hamilton's successor at Regent-Square Chapel), is to preach, and the Rev. R. Halley, D.D., to preside at the dinner, and distribute the prizes.

NEW COLLEGE.—The attention of our readers is called to the advertisement, in another column, of

the annual general meeting of the supporters of New College, to be held on Friday next. The approaching retirement, after many years' service, of the venerable Principal, Dr. Halley, and of Professor Godwin, gives a special interest to the occasion, and will no doubt help to secure a numerous attendance.

THE POULTRY CHAPEL.—The church and congregation worshipping in the Poultry Chapel have, as our readers have already been informed, recently sold the building for the handsome sum of 52,000*l*. When the present minister, the Rev. Joseph Parker, D.D., left Manchester to come to the Poultry, it was with the understanding that a new and large chapel should be built for him in some commanding situation. We confess we should regret very much the loss of a place which has for so many years been one of our "leading" places, and is associated with so much that is denominationally interesting and important, if it were an entire loss. The sale of the Poultry Chapel, however, is intended to be a step to a gain rather than a loss, and probably a great gain. When the Poultry was first built, most, if not all, of those who attended it were residents in the City. Now, the probability is that one-half at least are suburbans. This is the difficulty of all our large cities and towns—the population that is left at the centres is hardly enough to furnish a self-supporting congregation. Dr. Parker has, however, so succeeded in filling the Poultry as to warrant the hope that he might fill a much larger one. Accordingly, after a necessary application to the Charity Commissioners for permission to sell and to build elsewhere, a most eligible site was secured on the south side of the Holborn Viaduct for the sum of 25,000*l*. Meanwhile, arrangements were made for the conduct of the services on Sunday morning in the Great Hall of the Cannon-street Hotel, and in the evening at Exeter Hall. The Thursday morning service, which has been one of the main features of Dr. Parker's ministry at the Poultry, and at which a large congregation is gathered for an hour in the middle of the day, is to be conducted in Albion Chapel, London Wall. So far everything looked promising. A firm of well-known and eminent architects had received instructions to prepare plans, when all was upset by the receipt of a notice from the authorities of St. Andrew's Church that they should oppose the erection of the chapel on the ground that it would interfere with their right in respect of light. It is unfortunate that, although St. Andrew's has no window on that side of the church at present, the new building would trench upon the angle which the law requires. So the Doctor and his friends are at sea, and have all to do over again, except to sell the Poultry Chapel, which is now gone out of their hands. We trust they will be able soon to find another site nearly, if not quite as eligible, where a place worthy of the denomination, and of the memories of the Poultry, may be built, and where a large city congregation may still be held together. We have our mission to the city as well as to the suburbs, and it is desirable that we should be worthily represented there. The building which it is proposed to erect, is designed to be on a scale and of a type to do us honour, and Dr. Parker's past success fully warrants the expectation that he will gather a congregation worthy of the place.—*From a correspondent.*

OPEN-AIR MISSIONS.—The nineteenth annual meeting of this association was held on Thursday at Alexandra Hall, Blackheath. A preliminary meeting was held on Blackheath in the afternoon. The place selected was the spot where the great open-air preacher of last century was accustomed to preach, and is still known by the name of Whitefield's Mount. The weather was all that could be desired, and rendered it a very enjoyable occasion to the crowd that gathered under the trees on the little mound. The tea and public meeting was held in the hall referred to. The Hon. Baron Pigott presided, and there was a large attendance. After the singing of a hymn, and a prayer by Rev. R. H. Marten, of Lee, the Hon. Secretary, Mr. John Macgregor, read an extract from the report, which stated that during the past year, thirty-six conferences of open-air preachers had been held in various parts of the country, the secretary attending, and these were acknowledged to have been of great usefulness. That was the only society whose agents attended races and fairs, and eighty-five of the former and fifty-two of the latter had been attended during the past year with encouraging results. They had received a grant of one hundred pounds worth of tracts from the Religious Tract Society, besides other societies and publishers, making in all more than a million of tracts circulated during the year. An harmonium had been presented to them, and was found very useful in gathering a congregation. The death of Mr. T. Walker, city missionary, who had for seven years conducted the service at the Royal Exchange, was referred to with regret. Although a good understanding generally existed between the preachers and the police, the secretary had been arrested, and brought before the Malborough-street magistrate, but ultimately discharged. The parks were still closed to preachers of the Gospel, although open to political agitators. The income had been 798*l*., and the expenditure 710*l*. The Chairman said he had great pleasure in listening to so gratifying a report. He thought the objects and benefits of the society were not sufficiently known, or it would be more largely supported. They were catchers of men, and believing they had a message from God, they went out into the highways, and preached to those who would not enter church or chapel. The work required courage and perseverance. They must be judicious, energetic men, prepared to face the coldness of Christians, and the mocking of atheists, and did they not deserve encouragement? They were labouring not for their own good, but for the good of others—for the good of the whole country—for he was persuaded that nothing but the Gospel could change the heart, and make men good citizens. The plain Gospel message was needed, and he believed the preachers of that society were delivering that message, and must succeed. The Rev. Dr. Wainwright said that thoroughness of conviction was needed by those who went forth to preach the Gospel, and he could not but attest the intelligence, energy, and deep convictions of the members of that society. He would suggest to those engaged in this work, the advisability of so educating themselves as to be able to meet the atheistical arguments with which they were so often met. That society by means of the classes which it held endeavoured so to instruct the preachers that they might be able to answer the various objections which were often raised against Christianity. The Rev. Thomas Penrose was glad to hear of the success which had attended their labours, and as an old preacher of thirty-four years' standing, rejoiced in it. He was followed by Mr. C. Douglas Fox, and an open-air meeting outside the hall brought the day's proceedings to a close.

GOLDEN-LANE MISSION (MR. ORSMAN'S).—Last Wednesday evening the usual annual "costers' tea-meeting" in connection with this mission, took place, when about 200 male and female costermongers, engaged in the selling of vegetables and fish, accepted the invitation given to them. The tickets had been distributed by a couple of their own number, and were strictly limited to the class named. Besides these, however, there was a large number of their friends and the friends of the mission generally admitted as spectators of the lively and pleasant scene. A small basin was given to each guest, which was soon filled with hot tea, an operation repeated in each case three or four times. Then a good-sized currant cake was distributed to each, and this was afterwards supplemented by a loaf of bread of about the same size. Sitting between two of these favoured individuals, we can testify that they thoroughly enjoyed it, and that that enjoyment was general. While this was going on, the drum-and-five band played, and copies of the *Mission Magazine* were distributed. In due time the Earl of Shaftesbury arrived, and met with a most hearty welcome as he took the chair. A hymn having been sung and prayer offered, Mr. Orsman expressed the pleasure he had in seeing his friends assembled together in company with the noble earl, who with his usual kindness had preferred to come amongst them to attending a grand assembly to which he had been invited. He was glad, also, to see so many friends of the mission present, whose practical sympathy was the backbone of the mission. He had now been labouring there for some eleven years, and he had no idea when he commenced that the work would extend as it had done. But the locality was such that there was great need for their labours and for greater still. Fred. Farrington, a costermonger, then presented the earl with a sketch of the "Earl's barrow," as it is called (having been given by him), surrounded by some of the costermongers, and Mr. Orsman, on their behalf, also presented his lordship with a gold pencil-case, which had been subscribed for by them. Lord Shaftesbury having acknowledged these gifts, and promised that they should be handed down as heirlooms in his family, another hymn was sung, and Mr. Harwood, schoolmaster of the ragged-school, addressed the meeting, and announced the formation of a benefit club, which, for a halfpenny a week, would entitle the members to many privileges. Mr. Dennis then delivered a telling address, founded on the twelve letters comprising the word "costermonger," each of which was made the initial letter of an excellent precept, well illustrated and enforced. Mr. Kirkham followed with a short speech, and the Earl of Shaftesbury said that having heard of the numerous benefits belonging to the proposed club, he wished to become a member of it. He congratulated them on the existence of that hall, with all the various good institutions connected with it. He praised God for raising up a man of sober zeal and sober Christianity to conduct the movement, and he was proud to number him amongst his friends. It was right to erect noble churches and cathedrals wherein to worship God, but He was equally near in that lowly tabernacle. There would not be less need for ragged-schools because the school board was about to undertake the education of the children, but not the children belonging to those schools, for Evangelical Christianity must still be brought to them by private means. Another hymn having been sung, the meeting, which was most orderly and attentive throughout, was brought to a close. Each costermonger having a ticket was presented on leaving with a huge sandwich of bread and meat for supper.

THATCHING THE ROOF.—A well-known bald-headed banker, who always prides himself on being a self-made man, during a recent talk with a friend had occasion to remark that he was the architect of his own destiny—that he was a self-made man. "What d-did you s-say?" asked the friend, who stutters. "I say with pride that I am a self-made man—that I made myself ——." "Hold," interrupted the friend, "while you were m-m-making yourself, why the dickens didn't you p-put some more hair on the top of y-your head?"

Correspondence.

MR. WARREN'S QUOTATIONS.

To the Editor of the Nonconformist.

SIR,—Mr. Warren's explanation of the statement made by him, as the agent of the Church Defence Institution, at the recent meeting in this city, given in your last issue, can scarcely, I imagine, be accepted as satisfactory by any one who listened to his address on that occasion. As far as I can learn, there was nothing either in the speaker's tone or manner to indicate that the words, "*I don't know what, perhaps for some of your cattle-shows,*" were intended to be *parenthetical*, and certainly the impression produced upon the audience was that they formed part of the original quotation. Nor do I well see how it could have been otherwise, when they were followed by the emphatic statement—"*those were Mr. Miall's own words, and they would bear them in mind, and contrast them with the festival to be celebrated on next Tuesday*"—referring to the choral celebration that was to take place in the cathedral on that day. The point of contrast suggested was evidently between the choral celebration and cattle shows; and while bound, of course, to accept Mr. Warren's own disclaimer, one is at a loss to imagine what other point of contrast, failing this, he really wished to suggest to the meeting.

I may add that, though a fortnight has elapsed since the *misquotation* (?) was pointed out in the *Hampshire Chronicle*, no explanation has appeared in the columns of that journal from Mr. Warren or any other representative of the Church Defence Institution. As an organ of the Church party, that paper would doubtless have been willing to insert his disclaimer of what, together with other misrepresentations, has produced, as I have reason to know, a very unfavourable impression on the minds, not only of those whose views were so untruthfully represented by him, but of those whose cause he professed to advocate.

I am, &c.,
W. H. FULLER.

Winchester, June 17, 1872.

P.S.—May I venture to express a hope that the dangerous gift of *parenthesis* will not be largely cultivated by the agents of the Church Defence Institution?

To the Editor of the Nonconformist.

SIR,—Although Mr. Warren, of the Church Defence Institution, in the *Nonconformist* of the 12th inst., complained of unfair "quotations" made by the *Hampshire Chronicle* and the *Nonconformist*, in reference to the future of our ecclesiastical structures, my local paper tells me that on the very same day, the 12th inst., Mr. Warren, at a Church defence meeting held in the Council Chamber, St. Alban's, under the presidency of the Earl of Verulam, stated that "*all their meetings were properly and fairly reported in the papers which were published in the locality,*" again made the same quotations and references to the future of ecclesiastical buildings; and, as it appears to me, went "perilously near" to unfairness.

Having given the quotation from No. 27 of the Liberation Society's tracts, and elicited from Mr. Blagg, well-known for his election pursuits, the impromptu remark that a cathedral might be used "for a market house," Mr. Warren said, "the abbeys would probably be classified with the cathedrals, and therefore, he presumed, they might look forward to see St. Alban's Abbey devoted to any common or base use." Mr. Warren also said, "Mr. Miall was the chairman of the Liberation Society"; that "Mr. Dale unchurched the members of the Church altogether, but allowed there were a few Christian persons in her"; that the Liberation Society "had got hold of the cheap press of the country, such as *Reynolds's* and *Lloyd's* newspapers, which he was grieved to say had a large circulation in the rural districts of this country"; "that he trusted everything that issued from the office of the (Church Defence) society would be temperately and courteously written; also that great care would be taken that the statements it promulgated should be capable of being authorised and defended." The meeting expressed its hearty approval of what Mr. Warren said.

A WEST HERTS READER.

June 17, 1872.

AMERICAN RELIGIOUS STATISTICS.

To the Editor of the Nonconformist.

DEAR SIR,—I recently forwarded to you some statistics of the various religious denominations in the United States, bearing on the question of self-support *versus* State support. Since that communication was written, the United States Census Commissioners have issued that portion of their official report embracing the religious statistics of the country. Permit me to add to my former statements this official summing up of the whole.

On the first day of June, 1870, the total number of Church organisations in the United States was 72,451; total number of Church edifices, 63,074; total Church accommodation, 24,659,562. Aggregate value of Church property, 354,429,581 dollars; or, about 70,000,000*l*. sterling!

This shows that there is Church accommodation a

America for five-eighths of the entire population. So much for free Christian willing hands.

Yours truly,

G. W.

COLLEGE FOR MINISTERS' DAUGHTERS.

To the Editor of the Nonconformist.

SIR,—The first annual meeting having just been held of Milton Mount College for the daughters of Congregational ministers, the present seems a fitting time for calling afresh the attention of your readers to this very important project. As one likely to be interested personally in the advantages of the scheme, I hope I shall not be thereby unfitted for fairly estimating the arguments which are brought against the movement. It is a marvel to me that, save and except those who from the commencement have been working out the scheme, hardly a minister among our more popular ones has put himself out of the way to help in this matter. *We*, who hope to share in its benefits, have been standing quietly by, although not unobservant of this quietness. But ministers, like other folk, are only human, and it is hardly surprising with what philosophic equanimity even ministers can give the cold shoulder to a scheme which will not directly affect their own personal wellbeing. One of them, negatively opposed to the scheme, is reported to have said that "ministers" ought to be prepared to accept their position "without depending upon such supports as these," which, to my humble apprehension, means this, that not only are ministers themselves willingly to forego much that they might have obtained in other walks of life, but that their wives and their children should be made to do the same. Well, Mr. 1000*l.* a-year, Mr. 200*l.* a-year thinks it a very hard and unsympathising speech, that of yours, and fancies that if he and you were to change places, no more of that kind of talk would come out of your lips. I think, Sir, that, putting all "philosophy" against class schools, &c., aside in this matter, and coming down to the every-day life of hundreds of our respectable ministers, it will be felt that the plan inaugurated by Mr. Guest and his friends is certainly one of the most important brought before "our public" for many a day.

For the purpose of my letter the ministers of the Congregational body may roughly be divided into three classes; for not more surely are there first, second, and third class railway passengers on all the railway systems of the country than there are first, second, and third class ministers among us, and that although according to our special theory we are all equal. The first class are those whose incomes range from 400*l.* per annum upwards; the second class from 200*l.* to 400*l.*; the third those who unhappily have to vegetate literally from 50*l.* or 60*l.* to the lower of the two sums just mentioned. Now it is evident that from the proposed payment of 15*l.* a-year for each daughter in the college, the ministers in the third class, at least at one end of it, will hardly be able to avail themselves of its advantages for their daughters at all, while the first-class ministers, unless there were ample room for them, and with the philosophic objections which some of them are reported to hold against class schools, &c., would not think, with their flowing revenues, of sending their daughters to mingle with the second class any more than a duchess would think of taking her young ladies into a second or third-class carriage, although for the nonce she might not mind mixing herself with such persons at some meeting where her noble condescension would be fully recognised. So that, at least for a while, the second class ministers *mainly* will be advantaged by the Milton Mount scheme. And is it not time, Sir, that something was done for them? Have the churches yet to learn that their poorest ministers are not always those who receive the smallest stipends? Genteel poverty is in many respects the worst kind of poverty to have to endure, yet I fear this is really the lot of many of what I have ventured to designate second class ministers. They are too genteel, and receive incomes nominally of too large an amount to avail themselves of such funds as Lady Hewley's Charity, the Witness fund, and others of the same kind, it being almost difficult to picture the look of surprise which would sit on some of the countenances of the respected distributors of those funds if a man, say, had filled up his schedule with the sum of 200*l.* in it as stipend. I have known them even hesitate to ask the entrance of their sons into Lewisham School with the prospect of the humiliation of a canvass before them, for fear lest they should be thought depriving those in the third class of an advantage which in days gone by has seemed specially to belong to them. I have asked above, isn't it time something was done to help our middle-class parsons? You will not publish my name, Mr Editor, or I should hesitate to write what I am about to do, but I guarantee the truth of the following:—I am a minister with an income somewhat over 200*l.* a year, reckoning the value of the parsonage I live in. The church I preside over is a thoroughly respectable church, and known to be such far and wide. I have—well, I will not say how many—but quite a half a-dozen children. The rates and taxes are equal to the rent of some nice houses in the country, and if the position and character of the church are attempted to be maintained, a corresponding expense is entailed upon the minister. When my wife was at school, her education, and that of a sister or two, amounted at one time to nearly as much as my entire salary. Now, a question suggests itself worthy of consideration, I think, by the philosophers among us who object to class schools, and all such subordinate helps to ministers, or any how, it is a question which presses heavily upon me. How am I to educate my children, so as to fit them for doing anything like as efficiently what may fall to their lot, as say their mother does, or her sisters? "The philosophers" will perhaps say, with John Stuart Mill, who on this point is a great favourite with those who can afford to have as many children as they may, "You ought not to have the children." But then, the fact is, they *are* here, and the laws of the country forbid Dissenting ministers doing with their children what Ginx proposed to do with his baby!

The fact is, the scheme so disinterestedly proposed by Mr. Guest is the very thing that ministers of my sort require. Nothing else can do so well, all things considered. And I do hope, that if no one else will speak out, the ministers themselves who are most interested will break through their modest silence, and let their richer friends feel that they can do nothing better to help them than thoroughly and sympathetically work out the proposed plan.

Apologising for the length of this letter, believe me,

Yours much obliged,

A SECOND-CLASS PARSON.

PARLIAMENTARY SUMMARY.

THE GALWAY DECISION.

On Thursday Mr. Gladstone moved the amendment of the return for the county of Galway, by the substitution of the name of Captain Trench for the name of Captain Nolan. Sir C. O'Loghlen asked him to postpone the motion, on the ground that until the report and the evidence were before the House it would be impossible to discuss the judgment of the Irish Court of Common Pleas. Mr. Bouverie, however, referred to the terms of the Act of 1867 (secs. 11 and 13) to show that the House had parted with all jurisdiction in election matters, and had no choice but to direct the amendment of the return. Mr. Gladstone agreed with Mr. Bouverie in his construction of the statute, and held that the expediency of discussing the judgment would not warrant the House in denying or delaying justice to Crptain Trench; and Mr. Disraeli reminded the House that the question of an appeal to the House was raised when the Act of 1867 was debated, and deliberately decided in the negative. The motion was then agreed to.

SCOTCH EDUCATION BILL.

On Thursday the Commons again went into committee on this bill. Clauses from 52 to 63, relating to the payment, status, and tenure of schoolmasters, were discussed in detail, and several amendments were proposed and carried to a division; but none of them were carried.

On Clause 64, Mr. Trevelyan observed that Scotland was now about to be brought under the Revised Code, and would get a large increase of grants from the public purse. The clause provided that Parliamentary grants, according to the rates and under the conditions contained in the minutes of the Scotch Education Department in force for the time, might be made, firstly, to any school board for and in respect of the public schools under their management; and, secondly, to the managers of any school which is, in the opinion of the Scotch Education Department, efficiently contributing to the secular education of the parish or burgh in which it is situated. He moved, as an amendment, to insert after "situated" these words of limitation—"But to the extent only of two-thirds of the grant which would be made to a public school according to the rates and under the conditions aforesaid." That amendment would add greatly to the well-working of the measure.

Mr. Collins opposed the amendment, on the ground that if passed it would undo that which, after long consideration, had been provided for in the English Education Act.

The Lord Advocate was as much in favour as his hon. friend of the system of national as distinct from denominational education, and the object of the bill was to establish a national system in complete harmony with the feelings of the people of Scotland, an object which, notwithstanding many wild words, he felt satisfied it would effect. It provided that aid should be given "to all schools which, in the opinion of the Scotch Education Department, efficiently contributed to the education of the parish or borough in which they were situated"; and if the schools, whether of Roman Catholics, Episcopalians, or any of the other denominations in Scotland, satisfied that requirement by providing a good and sound secular education, why, he should like to know, should they not share in the public money voted by Parliament for the purpose of promoting that education under the conditions under which alone they could obtain that money—namely, by submitting to inspection and to all the restraints of a conscience clause securing that the schools should be open to children of all denominations? Believing that the amendment would not conduce to the good working of the bill, he felt it his duty to oppose it.

The committee divided:—

For Mr. Trevelyan's amendment	80
Against	273
Majority	—193

On Friday, Mr. Collins moved as an amendment in Clause 64—

Provided always that such conditions shall not give any preference or advantage to any school on the ground that it is or is not provided by the school board.

The committee had already decided that schools, whether denominational or otherwise, should be treated in the same manner, and the words of his amendment were taken exactly from the English Act.

Mr. Trevelyan remarked that at a time when 200 schools were wanted in different parts of the country, there were actually forty schools supported under the denominational system which the commissioners said were not wanted. The Lord Advocate explained that any denominational school which was efficiently conducted, and was necessary in the locality in which it was placed, would be entitled to a share of the Parliamentary grant under this bill. The amendment of the hon. member, therefore, was superfluous. Mr. W. E. Forster would vote for the amendment if it were pressed to a division, because the principle he advocated would not thereby be best carried out. Lord H. Scott regarded the amendment necessary, or otherwise there would be no protection for denominational schools if the school board were to decide whether these schools were required or not.

The amendment was carried by 203 to 109.

Another amendment, moved by Mr. Dickinson, excluding from the grant all schools established after the passing of the Act, except public schools, was also negatived by 250 to 99.

On the motion of the Lord Advocate, the words in the clause were struck out, by 260 to 82, which required that in denominational schools receiving the grant the majority of the children shall belong to the denomination.

On Clause 65—the Conscience Clause—an amendment moved by Mr. Collins, providing that the religious instruction shall be at the beginning or the end, or the beginning and the end, was debated for some time. Dr. Playfair said the effect of the amendment would be that the younger children, who only went to school in Scotland in the middle of the day, would receive no religious instruction whatever. Mr. Gordon said the amendment would merely give the two countries the same time-table. The clause as it stood would exclude religious instruction, except before the commencement or after the termination of secular instruction. Mr. Anderson thought two opportunities a day for religious instruction quite sufficient. He therefore opposed the amendment. Mr. M'Laren preferred the clause as it stood to the amendment. It would not be wise to give four opportunities a day for religious instruction. Sir R. Anstruther thought that if the Government desired that religious instruction should be given in schools, such an amendment as this was absolutely necessary. The Lord Advocate would not object if the committee thought it was desirable to give more opportunity for religious instruction. Mr. Craufurd hoped the Lord Advocate would stand by his own clause, and not be led by the Vice-President of the Council to accept amendments from either side of the House. (Cheers.) The committee then divided, and the numbers were—

Ayes	139
Noes	149
Majority against Mr. Collins's amendment ——	10

The announcement of the numbers was received with cheers from the Opposition benches. The Chairman was then ordered to report progress, and the House resumed.

THE FRENCH TREATY OF COMMERCE.

At the evening sitting on Friday, Mr. Graves called attention to the denunciation of the treaty of commerce by France, which he censured as retrograde, and ungenerous as well as unjust towards this country. But responsibility for it, he maintained, ought to be attributed to the British Government, who had sternly resisted the efforts of the French Government to obtain a modification of the treaty, from an idea that it would be a violation of the principles of free trade. He moved a resolution declaring the recent changes in the navigation laws of France to be inconsistent with the policy of 1866, and calculated to inflict injury on British shipping, and to impair the cordial relations between the two countries. Mr. Liddell having seconded the resolution, Mr. Norwood defended the action of the Government. He agreed with the resolution, believing that the policy of France was not only injurious to us, but short-sighted in regard to her own interests, and suggested that we might obtain compensation by an export duty on coals, and a lowering of the Spanish and Portuguese wine duties. Mr. Birley and Mr. Cartwright also supported the resolution. Lord Enfield contended that the resolution was unnecessary, since, as the correspondence showed, the Government had all along strongly dwelt on the injury which the French policy would inflict on France. The correspondence was still going on, and, although he could not hold out any hopes that they would have any success, Lord Granville would continue to make those representations which he conceived best fitted to promote the interests of the two countries. Mr. Gladstone said that although he admitted we had much to complain of in the conduct of the French Government, he advised Mr. Graves not to press his motion, which was accordingly withdrawn.

THE BALLOT BILL.

On Monday the Lords went into committee on the Parliamentary and Municipal Elections Bill. Lord Colchester moved to omit Clause 1, abolishing the present system of election nomination, but his proposal was negatived without a division. On Clause 2, enacting that the votes shall be taken by ballot, the Duke of Richmond said that the clause opened up the whole question of personation—an offence so serious that it was absolutely necessary to provide some machinery by which the vote could be traced. In the bill of 1870, which had upon its back the name of Mr. Bright, Lord Hartington proposed a clause to this effect, which he had taken out, and now proposed for adoption. Lord Ripon pointed out that the amendment was really vital to the bill, because it would render secret voting almost impossible. Lord Cairns contended that the clause would be productive of mischief, vice, perjury, and fraud, and that unless personation were to be triumphant it must be followed and punished by means of a scrutiny. The Lord Chancellor said it was not worth while, for the sake of punishing the small modicum of personation, to lose the larger benefit of an absolutely secret vote. Lord Grey was afraid that personation was already no infinitesimal evil, and that under the ballot it might

be carried on to a much greater extent. Lord Romilly held that the only effectual method of putting down personation was by a greater multiplication of the number of polling places. Their lordships divided, when the Duke of Richmond's amendment was carried by a majority of 71, the contents being 162, and the not-contents 91. The Duke of Richmond next proposed an amendment raising the question of secresy and making the ballot optional. Lord Ripon said it would have been better to throw out the bill on the second reading than to adopt amendments which would render it a delusion and a sham. Lord Salisbury denied that the sense either of the country or the House of Commons could be pleaded in favour of a compulsory ballot. Lord Grey could not support an amendment which was inconsistent with the principle of the bill, and virtually destructive of the measure. Lord Lyttelton had voted against the bill on the second reading, but would be no party to an amendment that would make the bill an utter unreality. Lord Airlie, who had voted with the Duke of Richmond in the last division, thought that their lordships would place themselves in a false position by agreeing to this amendment. Lord Cairns denied that the Opposition were now attempting to defeat the bill by a side wind. The legislature had no right to impose secresy upon an elector against his will. Lord Kimberley contended that if the bill passed with these amendments it would be so much waste paper. Lord Romilly, having gone through five or six severely-contested elections, testified to the strong desire for the ballot among the constituencies as a protection against intimidation. Their lordships divided, when there appeared a majority of 16 for the Duke of Richmond's amendment—contents, 83; not-contents, 67.

The Duke of Richmond next proposed to strike out certain words in Clause 4 prohibiting returning officers, &c., from communicating how any person voted. The amendment was carried on a division by a majority of 16.

The Duke of Richmond next moved an amendment to Clause 5, giving every elector, so far as is reasonably practicable, a polling-place within two miles from his residence, instead of four as proposed by the bill. The amendment was opposed by the Government, but was carried on a division by a majority of 19.

On the motion of the Archbishop of Canterbury, Clause 6 was amended by striking out the words permitting returning officers to take any Parliamentary-aided school for the purposes of the poll.

Lord Shaftesbury proposed two amendments, the first enabling the poll at borough elections to be prolonged until eight o'clock p.m., was carried on a division by 87 votes against 72. Before the second (closing all the public-houses on the polling-day) could be put,

Lord Cairns moved that the Chairman report progress, in order to call attention to conduct on the part of the Government. Having by their organ, Lord Ripon, refused to accede to the amendments, they suddenly turned round and all of them went into the lobby with Lord Shaftesbury. This was speaking one way and voting another. Lord Ripon had voted for the clause with the view of modifying it on the report. A lively and somewhat acrimonious discussion now sprang up, in which "words of heat" were exchanged between the leading occupants of the benches on both sides. Lord Salisbury extenuated the conduct of the Government on the ground that, having had an "unfortunate evening," they saw an opportunity of being in a majority for once. Lord Bath made a personal attack on the Lord Chancellor. Lord Granville warmly defended the Lord Chancellor, and said that noble lords opposite were so accustomed to exercise a despotism over the House that they could not conceive any course for the Government except to be beaten. The imputation of "despotism" was resented by the Duke of Richmond as a personal reflection, and, as such, was indignantly repudiated. Lord Clanricarde called upon the clerk to read the standing order against "sharp and taxing speeches." Ultimately the motion for reporting progress was withdrawn, and Lord Kimberley having announced that the Government would certainly go into the lobby against Lord Shaftesbury's second amendment, it was rejected by 133 votes against 90. The result of the two divisions is that the poll will be kept open until eight o'clock p.m., while the public-houses will be allowed to remain open during the day of election as usual.

Lord Beauchamp moved to add words to Clause 33, limitating the operation of the Act to December 31, 1880, unless Parliament should otherwise determine. The amendment was strongly opposed by the Government, but it was carried on a division by 106 votes against 69.

The Duke of Richmond's form of ballot paper was also carried against that in the bill by 91 votes against 59.

The bill was then ordered to be reported with amendments.

MISCELLANEOUS.

On Wednesday, Sir C. O'Loghlen's Criminal Trials (Ireland) Bill, the main object of which was to provide for the selection of juries by ballot in criminal as well as in civil cases, and to give prisoners an equal right of challenge with the Crown, was thrown out by 165 to 28 votes.

On the same day, Mr. A. Johnstone's Wild Fowl Protection Bill, which prohibits the killing of wild fowl during the breeding season, was discussed. Mr. A. Herbert was anxious to extend the same protection to all wild birds, and moved an amendment to that effect, which was seconded by Mr. Mundella, and eventually withdrawn. The bill was read a second time.

The Agricultural Children Bill, the principle of which was the extension of the Factory Acts in a modified form to agricultural labour, was read a second time, Mr. Forster reserving to the Government the right to deal at some future period with the question of direct compulsory education.

In the Lords on Thursday, the Government Licensing Bill was read a third time and passed.

Sir John Lubbock's bill, legalising the crossing of bank-notes, has been withdrawn. On Friday, in answer to Lord Buckhurst, who called attention to the employment of women and children in public entertainments as acrobats, Lord Morley said that, upon receiving a report from the police as to the dangerous nature of these performances, the Home Secretary issued a warning which was usually sufficient. There was some risk of over-legislation in these matters, but any suggestion as to an amendment of the law in regard to such entertainments would receive consideration at the Home Office.

The Commons were engaged nearly the whole of Monday night in voting the Civil Service Estimates.

On Monday, in reply to Mr. Dalrymple, Mr. Forster said the evening schools during the last winter session had diminished from 2,100 to 1,300. The House would be aware that under the code, before the passing of the Education Act, 40 meetings of the evening schools were required to enable them to receive the Government grant, and each scholar had to attend 24 times before coming up for examination. It had been proposed to make the meetings 80 in number, and the attendances 50 for the year, but these were reduced to 60 meetings and 40 attendances. That arrangement was to have lapsed this year, but the Marquis of Ripon and himself had thought better to continue it, as a less number of attendances would not give a school the right to receive any public grant.

"MAN; A WITNESS FOR CHRISTIANITY."

Yesterday afternoon the Rev. Dr. Angus delivered the first of a course of lectures on behalf of the Christian Evidence Society at the St. George's Hall, Portland-place, entitled, "Man's own Nature and Experience; an Evidence of the Truth of Christianity."

The Archbishop of York presided, and there were present the Bishop of Gloucester and Bristol, the Rev. Dr. Philip (New York) Dr. Gladstone, &c., &c.

The ARCHBISHOP having briefly introduced the lecturer,

The Rev. Dr. ANGUS said the theme he presented to his audience was remarkably weighty and clear. Under both Testaments there were long ages in which the argument from prophecy and miracle had small force, and yet there never ceased to be intelligent faith. Richard Baxter in his younger days said the evidence that most impressed him was the miraculous; later on, it was the prophetic and the historical; and lastly, the internal—the fitness of the Gospel to produce peace and holiness. This was the self-evidencing power praised by writers of all schools of thought, from Owen to Coleridge. First of all, Christianity was a theistic system, teaching that there was a God; a first Cause of all things, called by Plato the Great Cause of all, the ideal of whatever was fair, beautiful, and just. The evidence supporting this view was confirmed by modern science, but none of the discoveries of modern science affected the doctrine of Causation, or settled the question of the force at work in nature and under what conditions it acted. The question still arose: whence come these forces, which are at once material, vital, and moral—either it is God, or it comes from Him. The one point upon which he must insist was that this argument was based on human nature, on the very laws of thought, and on experience. The only possible theories of human nature in relation to such questions were those of Plato or Aristotle. Plato maintained that from the very ideas that were inseparable from the thinking substance, we believe in Causation, and in a First Cause. Aristotle maintained that the search for causes was an attempt of the understanding to put into a simple form the facts of the senses. There was truth in both theories. There were things we could not but believe, feeling the opposite to be unthinkable or self-contradictory, and so far we should be Platonists. Amongst these things might be reckoned the impossibility of the self-creation of a Universe and the existence of a First Cause of all. But, besides, the doctrine of a First Cause was as complete a generalisation as any that could be formed, and was forced upon us by the understanding or experience itself. But it was said the force we call God was unseen and perhaps spiritual; and so far it differed from the forces of the material world. Could we reason from the visible to the invisible, from the material to the spiritual? Biologists were prone to think that force must exist in a visible shape, but chemistry held a very different language. There were forces probably of which no instrument could take note; but still we believed in them. The force they were seeking in this case was no doubt spiritual, but this created no new difficulty. Was galvanism or light material? and yet we reasoned about them without misgiving. Besides, the connection of phenomena with what was unseen and spiritual was one of the widest and commonest of generalisations, practised every day by all classes. The existence of God was as clearly proved as the existence of any force or any volition or thought. We all had a sense of right and wrong. Looking at human nature and adopting Butler's analysis of it, we had each particular affections, a tendency to seek happiness, and a conscience whose office it was to control the whole man. In this sense men were made for virtue, and virtue was natural to men. Or to put the fact under another form, we were created under "a law laid down for the guidance of an intelligent being by an intelligent being having power over him"; and that law implied a lawgiver; and though it might be difficult to prove logically that there must be a Creator whose authority sustained and vindicated the law, yet when once the truth was surmised, it was accepted in morals as readily as the doctrine of causation in the science of nature. The road by which we ascended in reason from conscience to a moral governor, was indeed shorter and clearer, and far oftener trod than the road from phenomena to a first cause. Secondly, Christianity was a remedial system. It presupposed guilt and ruin. It announced free forgiveness, provided in its own way for the formation of a holy character, and secured for all who believed, happiness and eternal life. The best way to defend Christianity (as Fenelon put it) was simply to state it. It was largely its own evidence. To know the truth was to believe; as on the other hand to act out the belief was the easiest way to profounder knowledge and assured conviction. The fact of man's sinfulness was clear. Scripture told us it was in our nature, and our hearts were ever worse than our lives. Every act and feeling of the best of us was wanting in holiness; and if we were saved at all, it would be through free mercy. Salvation in any other way was totally beyond us. Our depravity was as clearly an induction as any law of science; and our nature was not more certainly rational than it was sinful. Yet there was much in this truth which was matter of faith, because the tendency to sin was not our primeval condition. The degree of our sinfulness was also largely matter of revelation, and accepted less from experience in the first instance than from faith. The conclusion of all reasoning on this subject was that Scripture teaching on sin was sustained by history and experience; yet we had no adequate sense of the completeness of our ruin. As a remedial system, however, the central truth of Christianity was the death and resurrection of Christ. More than a fourth part of each Gospel was devoted to the story of it. More than fifty times it was appealed to in the epistles as a ground of consolation or as a motive to holiness. The death of Christ was an expression of His own love, as His resurrection was a proof of the divineness of His mission. The reality of a future life was now proved not by argument, but by fact. Justified by faith, we have peace with God. We believed in the Divine love and in the Divine holiness. We accepted a free pardon, and yet we held that the sanctity of law and the holiness of God were as completely maintained as if the guilty had been condemned. These beliefs met at once the demands of conscience and the yearnings of the heart. The dependence of forgiveness on faith, and the freeness of forgiveness, coming as it did at the beginning of a Christian life, had often been urged as objections to the Gospel; but if the truth was exactly stated the objections would cease. Having illustrated this point, and remarked that in all that was essential, Christian men substantially agreed, the reverend Doctor said that the Gospel would, however, be incomplete if it did not make provision for human happiness, the desire of happiness being an instinct of our nature. The first provision of the Gospel for the promotion of human happiness was identified with that great spiritual change which began the religious life. If men loved sin they would be miserable; but let them love what God loved, and a foundation was laid for happiness that nothing could overthrow. The announcement was as true now as in the first age. "For them that love God all things work together for good." Of course these lessons might have a place in our creeds, and yet exercise no influence; but let them be believed by the heart, and become principles of our individual and national life, and misery would be impossible, and we should have days of heaven even upon earth. The rev. Doctor summed up his whole argument as follows:—My reason and my understanding, intuition and experience, demand a First Cause of all things. My conscience demands a Lawgiver and Judge. My entire nature cries out for forgiveness, for holiness, for happiness. The world sighs to be renewed. Christianity meets everyone of these instincts in a way peculiarly its own, and yet intelligible and complete. It is so true in the description it gives of things which are within the domain of my consciousness, that I am ready to believe it when it speaks of things which are beyond it. I am sure of the earthly things it describes, and am disposed to believe in the heavenly. Acting upon the measure of faith I have, even as I hear its announcements, I get more light and deeper conviction, till in the end I am prepared to maintain from inward feeling even more than from external evidence, that there is nothing truer than this Gospel, as there is nothing so holy in its tendency when once it is believed, or so blessed in its results. Perhaps it may be said in reply: This argument requires that men love part of the Gospel, and act upon it, even before they are persuaded of the truth of the whole. I concede it, and plead the more

earnestly for Christianity on that ground. In common life the neglect to act on what we know to be true and right in small things, makes men incapable of ascertaining what is true and right on a grand scale. So deeply did Grotius feel this consideration, that he regarded the very evidence of Christianity and the way in which it reveals itself to the loving and obedient, as itself one proof of the Divine origin of the Gospel, showing itself herein to be divinely adapted to test men's character and hearts. And besides, our own nature vindicates Christianity in this respect. The morbid excitability of one part of our frame is best relieved by the increased activity of another. An irritable faith is a symptom of defective action elsewhere, and is often best cured by attention to acknowledged duty. Doubts which no arguments can remove will often melt away amidst the warmth and vigour of active love. Practise what you already believe—do His will as far as you know it; and in due time all else will be made plain. This arrangement is itself a reasonable law, and becomes in turn fresh evidence in support of our faith. I end as I began. I depreciate no evidence, historical, prophetic, miraculous, literary. God gives all, and we need all. But the evidence which is at once the strongest to convince and the easiest to understand—provided only we are morally disposed to receive it—is the evidence which appeals to our hearts and to our experience. "Christianity," says Coleridge, "finds me in the lowest depth of my being, as no other system can. It meets there my direst needs. Herein is proof of its Divine origin, and of the love of Him that gives it! Yes, we are every one of us God's witnesses. If we believe we set our seal to it that this Gospel is true."

On the motion of the Bishop of GLOUCESTER and BRISTOL, seconded by the Rev. Dr. PHILLIP, a cordial vote of thanks was given to the Rev. Dr. Angus for his lecture, and the proceedings terminated by a vote of thanks to the chairman.

THE FUNERAL OF THE LATE REV. W. ELLIS.

Very startling was the information which, a few days ago, was received by many Christian and philanthropic men, that Mr. Ellis, of Madagascar, was dead. He was an old man, but those who were intimately associated with him upon the very day when he was taken ill detected no loss of vigour in that slender frame—hardly a trace of age in that full, though never very strong, voice, and certainly not a sign of weakness in the mind and spirit, which seemed to be blessed with an unchanging youthfulness. Regular in his place at the Missionary Board, always alert, with a courtesy and self-restraint which furnished a pattern to all debaters, fired with a peculiar glow when his beloved island and its interests were the subject of discussion, joining in the welcome of candidates for service, whom his own words had fired with enthusiasm, he was regarded as one of the fathers of the London Missionary Society, from whom, however, there might still be hoped the labours and the energies of one of its sons. Returning from the committee meeting of June 3, he was caught in the sudden and heavy shower of that afternoon. This brought on a chill, which resulted in inflammation, and before the week closed the Christian labourer, who had seen so many cities, and knew so many men, had gone to his rest.

Last Friday the mortal remains of the Rev. W. Ellis were laid in the cemetery of Abney Park, which has become a modern Bunhill fields. Here many Nonconformists are sleeping. But there has, perhaps, never passed into its beautiful shades a nobler labourer in Christ's vineyard than the man whom devout men carried to his burial on Friday. The funeral procession had come from Hoddesden, where Mr. Ellis resided. The long journey prevented an earlier arrival at the Abney Park Chapel than at three o'clock, when a large congregation both within and without the chapel were waiting to pay the last respect to the dead. Amongst those present at the funeral were: N. Blomfield, Esq., Chairman of the Board of Directors, the Rev. J. Fleming, deputy-chairman, with the Rev Dr. Mullens and Robert Robinson, represented the London Missionary Society; the Bible Society was represented by it secretaries, the Rev. S. B. Bergne and C. Jackson; the Tract Society by Dr. Davis and Mr. Crisp; the Turkish Missions' Aid by the secretary; and a large body of the directors of the London Missionary Society occupied the centre of the chapel. The following ministers and laymen were also present—the Revs. Dr. Allon, Ll. D. Bevan, Clement Dukes, W. Fairbrother, Dr. Ferguson, W. Gill, W. Guest, A. Hannay, E. H. Jones, Dr. Kennedy, Dr. Moffat, W. Marshall, A. M'Millan, W. Roberts, F. Soden, W. Tyler, Dr. Wardlaw, R. D. Wilson, J. O. Whitehead, Dr. Cooke; Messrs. Baynes, Buckley, J. Bishop, M'Lean, Gray, Saddington, G. Smith, J. K. Welch, G. F. White, H. Wright. The sides and galleries of the chapel were occupied by a large number of persons, and many were found waiting at the grave when the service in the chapel was concluded. This occupied not quite an hour, and was of the simplest but most impressive character. The passages of Scripture usually recited on such occasions were read by the Rev. J. W. Blore, the minister of the chapel which Mr. Ellis attended, and which he had been the chief instrument in building and maintaining. Mr. Blore then offered a very beautiful and touching prayer, after which the Rev. W. Spensley gave out an appropriate hymn, which was sung by the congregation, and was followed by an address from the Rev. Joshua C. Harrison, briefly sketching the life and character of Mr. Ellis, and referring to the extensive work, more especially in connection with Madagascar, which he had been able to achieve. Converted under a sermon by the late Rev. John Clayton the elder, and trained at Gosport by Dr. Waugh, Mr. Ellis commenced his missionary labours in the South Seas, more than fifty years ago. On his return to this country his published works attracted attention both to himself and to missionary enterprise. For some years he acted as secretary to the society. And when affairs at Madagascar compelled special attention on the part of the London Missionary Society, Mr. Ellis was chosen as its representative on very difficult and delicate negotiations. The latter years of his life were entirely devoted to the interests of Madagascar. He was able, by his exquisite temper, his courage and prudence, his self-denying labour, to do good service, to the churches of that island at a time when they were almost crushed and destroyed by the persecuting queen. It was his delight at length to see a king tolerant and progressive, under the liberty of whose rule Christianity showed itself nearly to have spread among some of the Malagasy tribes, and finally he saw the crowning of the missionary's labours in the abandonment of idolatry by the people, and in an opening for Christian work amongst the waiting nations such as probably has never been seen in the history of the progress of the Gospel. Mr. Harrison made graceful reference to the culture and catholicity of the deceased. His untiring industry, his never-flagging zeal, his courtesy and pleasant address, his simplicity and even humility of heart, have all been the qualities which endeared him to those who knew him, and who knew him best.

At the conclusion of the address another hymn was sung, and the body was then conveyed to the cemetery, followed by a large and sorrowing crowd. The Rev. J. Fleming offered prayer at the grave, and many tender and loving thoughts went down with the last look at the simple but handsome oaken coffin, where rested what alone could die of him, where name and work will live in the Church, not only in this land, but in Madagascar and the islands of the Southern Seas.

The funeral service was rendered the more touching from the fact that Mrs. Ellis, whose name is almost as well known as her husband's, was lying at the very time seriously ill of the same disease as that which carried off the aged missionary. The end of his life is now rendered all the more remarkable by the death of Mrs. Ellis. The same issue of our paper which records his funeral records her death. Mrs. Ellis died at Hoddesdon on Sunday evening just before the evening service commenced.

There is something very complete in a union which has subsisted so long, and where the closing hours of the one have been so near to those of the other. "Lovely and pleasant in life, in death they have not been divided."

The Rev. Dr. Mullens preached Mr. Ellis's funeral sermon last Sunday evening. We understand that the discourse will, by request, be repeated on Sunday morning next at Union Chapel, Islington (Dr. Allon's), and will contain some reference also to the death of Mrs. Ellis.

Epitome of News.

The Queen and Court were to leave Balmoral for Windsor last evening.

On Saturday the Prince and Princess of Wales paid a visit to Virginia Water. They will open in state the Bethnal-green Branch Museum next Monday, at 12.15. The procession will arrive at the museum by the Bethnal-green-road, and leave by the Hackney-road.

It is rumoured that Prince Arthur is about to contribute to one of the magazines a series of articles on certain customs in the army.

The proceeds of the recent fancy fair in Liverpool during Prince Arthur's late visit amounted to 20,000*l*., which will be handed over to the new Southern Hospital.

The Marquis of Lorn has obtained a fortnight's leave of absence from the House of Commons on account of ill-health.

Earl Dufferin has embarked at Londonderry for Canada, to assume the Governor-Generalship of the Dominion.

The minimum rate of discount was on Thursday reduced by the Bank of England directors to 3½ per cent.

The Committee of the Cobden Club have decided on the publication of Mr. Cobden's letters.

There is to be a Conservative banquet at the Crystal Palace on Midsummer Day, at which Mr. Disraeli will be present. There will be a strong muster of peers and M.P.'s, and, according to the *John Bull*, the difficulty will be to make a selection among the thousand working men.

The annual juvenile choral festival of the Tonic Sol-fa Association was held at the Crystal Palace on Wednesday.

The immense influx of French copper in this country is the subject of a correspondence in the *Times*. As an example of the fact, Mr. Robert Coningsby says that in exchanging 6s. at twelve shops, he got seventy-five centimes in French coppers.

It was stated in the House on Thursday night that the system of cord communication on railway-trains has to a great extent proved a failure. Some mode of electric communication is thought of as a substitute.

By a fire which occurred on Saturday night at the large cotton mill of Messrs. Armitage and Rigby, Warrington, damage estimated at 80,000*l*. was done. The firm, fortunately, are insured.

Between sixty and seventy thousand men belonging to the National Miners' Association, and the Amalgamated Association, met at Durham on Saturday; their object being to support the Mines Regulation Bill, now before Parliament.

Last week the anti-Keogh fever was at its height in Ireland. On Wednesday night, about 5,000 people of Waterford burnt effigies of Judge Keogh and Oliver Cromwell on a neighbouring hill. At Drogheda, on Thursday, an effigy, representing Justice Keogh, was carried in procession and burned. At a meeting of the Dundalk board of guardians a resolution was passed calling on the Government to remove Judge Keogh. Several guardians entered a protest against the resolution, as foreign to the business of the board. On Sunday, the judge was burned in effigy in seven county towns, and at Ardee and elsewhere meetings were held, and large sums subscribed to pay Mr. Nolan's costs. On Wednesday morning Mr. Justice Keogh left Kingstown Harbour, Dublin, per mail-steamer, for England. He was guarded by several detectives, but there was no attempt at violence. It is rumoured that he will now retire on full pay.

Mr. Justice Keogh, in his report to the House of Commons respecting his inquiry into the Galway election, has scheduled, as having been guilty, at and previous to that election, of undue influence, the Archbishop of Tuam, the Bishop of Clonfert, the Bishop of Galway, and thirty-one priests. Several of the latter he also schedules as having used threats and denunciations (from the altar) of temporal injury and spiritual punishment.

On Saturday afternoon, a bailiff named William Kellcher, employed in the office of Mr. Murphy, Crown Solicitor of Limerick, was despatched to serve writs on some tenants residing at Broadford, county Clare. In the evening he was found in a dying condition on the road near Broadford, with his throat cut from ear to ear. He expired shortly after being discovered.

Two fatal bathing accidents in the provinces are reported. On Friday a boy, eight years of age, son of Dr. Atkinson, of Leeds, and Miss Rodier, his governess, were both drowned in Morecambe Bay. The young lady lost her life in attempting to save the boy, who got out of his depth in wading a dangerous pool. On Saturday a boy, about sixteen years of age, named George Carter, was drowned while bathing in a claypit in Garrison-lane, Birmingham, the occurrence being witnessed by a number of his companions, who were unable to rescue him, owing to his feet having become embedded in the clay at the bottom.

No fewer than fifteen mysterious robberies in Gray's-inn took place a little time ago, which were at length explained by some of the stolen valuables being traced to a police-officer on duty in the inn. This man, David Thomas Edwards, Sarah his wife, and Elizabeth Hopkins, mother of the latter, were tried yesterday, at the Central Criminal Court. Edwards was convicted on two indictments, and sentenced to five years' penal servitude. The wife was acquitted. Hopkins was found guilty in one case, and sentenced to twelve months' hard labour.

In the bankruptcy petition of the Rev. Henry Marchmont, incongruously described as "a clerk in holy orders" and "a builder," an adjournment until November was allowed, as twenty or thirty meetings would be necessary before the inquiry could be completed. He was said to be "doing duty" at Herne Bay.

The proposal for arbitration in the dispute between the building firms of London and their workmen has unhappily failed, and this morning a large number of the workshops will be closed. It is reckoned that some 25,000 artisans will to-day be thrown out of employment.

The nomination of candidates for Bedfordshire will take place on Saturday next, and the polling on the Tuesday following. Colonel Stuart is pursuing an active and successful canvass in the Conservative interest. The *John Bull* is authorised to state that the Duke of Bedford has no intention to interfere with the election.

The trial of Marguerite Diblanc for the murder of Madame Riel, her mistress, was brought to a close on Friday. After forty minutes' consideration, the jury found the prisoner guilty of the capital offence, but strongly recommended her to mercy on the ground of the crime not having been premeditated. In passing sentence of death, the judge stated that the recommendation would be forwarded to the proper quarter.

A HOUSE OF COMMONS INCIDENT.—On Monday Captain Trench, the new member for the county of Galway, took the usual oath and his seat in the room of Captain Nolan, unseated by the decision of the judges. Captain Trench thereafter retired to occupy his seat on the Conservative benches, whereupon Mr. A. Kinnaird walked after him, and accosted him upon the first step immediately behind the chair of the Serjeant-at-Arms. Having shaken hands with the new member, he beckoned him across to the Liberal side of the House. Upon the refusal of Captain Trench to comply, Mr. Kinnaird retired to his own seat amid loud cheers and laughter.

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Published by ARTHUR MIALL (to whom it is requested that all Post-office Orders may be made payable), 18, Bouverie-street, Fleet-street, E.C.

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The Nonconformist.

WEDNESDAY, JUNE 19, 1872.

SUMMARY.

THE advent of brilliant summer weather is unquestionably the great event of the week. We have come to look upon a clear sky and a hot sun before Midsummer as a strange phenomenon, so that any "intelligent foreigner" just now coming amongst us would declare the English climate to have been grievously maligned. Everything has got a new and delightful colouring. We recognise the virtues of "a dripping May"—now that it is gone; we inwardly reproach the croakers who have been prematurely bewailing the sickliness of the wheat plant; we dwell complacently, it is to be hoped thankfully, on the prospect of a fine hay crop (provided, of course, the sunshine lasts); we anticipatively conjure up visions of summer holidays; and, with some confidence, we venture abroad without an umbrella, or start on an excursion with a minimum of nervous apprehension. Then Mr. Mechi and other experienced agriculturalists discover that harvest prospects are by no means unpromising, and the sensitive barometer of Mark Lane falls at the more cheerful reports which are coming in. But the same sun which quickens vegetation will, let us hope, dry up the copious springs of senatorial elequence, and cut short the London season and the Parliamentary session.

Adjournment, or no adjournment, is the question of the hour at Geneva. The arbitrators, who held a secret session on Monday, meet again to-day. The great hope that something satisfactory may come out of the discussions in that Swiss city arises from the fact that President Grant and his Cabinet have thought it needful to abandon their ostentatious country excursions, and once more take counsel together at Washington. We have it on the authority of Mr. Gladstone in the statement made by him on Monday night, that the British agent had applied for an adjournment, but had *not* put in the summary of the British arguments. The all-important question therefore is, whether the Washington Cabinet will agree to postpone the arbitration, to which *per se* they do not object, if the further pleadings of our Government are not formally filed. In a telegram from Geneva, dated yesterday, it is hinted that the telegraphic communications with Washington and London may occupy several days, and that in connection with the adjournment question, "resolute efforts are being made to settle the cardinal differences, or put them in a fair course for settlement." Diplomacy is still making prodigious efforts to establish an understanding, but, unless the atmosphere of Geneva is superlatively favourable to decision of purpose, we must continue to regard the indirect claims as insoluble a problem as the squaring of the circle.

The Lords have dealt more mercifully with the Intoxicating Liquors (Licensing) Bill than with the Ballot Bill. It is but an instalment of a much-needed reform, fully as sweeping perhaps as the House of Commons, which contains many powerful champions of the liquor traffic, can be induced to accept. The bill does restrict the hours of opening, and contains some excellent provisions for regulating the trade and punishing adulteration. Its best recommendation is that it is vigorously denounced by the *Morning Advertiser*.

We have now definite news of the safety and good health of Dr. Livingstone—Mr. Stanley, the enterprising agent of the *New York Herald*, having returned to Zanzibar with letters from the great traveller, who altogether declines to leave the interior till he has completed his exploring work. We shall soon have the first details of his discoveries *vid* New York. Meanwhile the search expedition remains at Zanzibar, Mr. Livingstone going forward with stores to his long-absent father at Unyanyembé.

The French National Assembly are still discussing the Army Reorganisation Bill, and continue to obey the behests of the President in the ultimate framing of the clauses. Universal service is quite abandoned. M. Thiers' last threat of resignation has brought upon him a deputation from the Right and Centre, whose remonstrances have been treated with disdain. The Government have now reopened negotiations with Count Arnim, and it is said that Prince Bismarck will consent to withdraw the German troops from four departments on the 1st of January and two on the 1st of March, if France shall pay, before the 15th of December, twenty millions sterling in cash and forty millions in bankers' bills at four and eight months; the Germans to hold Belfort until the bills shall be paid. There is thus the prospect of a monster loan which will considerably disturb the European money-markets.

The German Parliament has, after long debates, passed the bill for denaturalising the Jesuit and kindred organisations by 183 to 101 votes, but the measure has, it appears, been considerably modified.

THE BALLOT WITHOUT SECRET VOTING.

IN a single night the House of Lords has passed the Ballot Bill through committee, a process which taxed the patience of the Commons for many weeks. The task of their lordships was an easy one. Imbued with the idea, so often thrown out by Lord Salisbury, that they are constantly threatened with a serious crisis that never comes, the peers on Monday night altered one clause of the bill after another, till nothing worth having was left. They went to work with a will and a relish. The scrutiny, about which there was so much conflict in the Commons, was restored; the optional ballot carried—the first vote being thus quite superfluous; and it was decided that the operation of the Act should be limited to the end of the year 1880. After debates extending over a considerable part of two sessions, the handiwork of the Government and the Commons completed with so much care was in one night demolished by the Lords. As Lord Kimberley said, "the bill is worth no more than so much waste paper."

There is, nevertheless, no need for an explosion of indignation at this summary treatment of a great reform measure. Can any one doubt that the Tory peers are acting a part—indulging in a momentary fling of patrician independence—to be purchased by subsequent humiliation? It has pleased them to accept the principle of the bill on one evening and destroy it a week later. They have simply shown what they would like to do, not what they will do—to exercise that "despotism" which Lord Granville warmly denounced on Monday night, but which will abate when real responsibility is involved. The peers, in fact, have their own inscrutable modes of procedure. They prefer to advance not in a straight line, but with a circumbendibus. Intent upon a bargain, they have begun in the American fashion with the most exorbitant demands.

It is impossible to discuss seriously the characteristic incidents of Monday night. No one can doubt in the face of that curious exhibition of aristocratic bravado, that it is in the power of the Upper House to bowl over the Government measures like ninepins, and to slap the representative Chamber in the face. It was the observance of a customary formula, which always terminates in one way. Had their lordships been in earnest, there would certainly have been more than 250 hereditary legislators present to vote on the bill on Monday night. If the Tory leaders had really intended to make the ballot optional, and thus entirely emasculate the bill, they would have taken care to have had more than eighty-three peers out of the numbers at their command to support the Duke of Richmond's amendment. His grace must be perfectly aware that a majority of sixteen in a House of 150 members will not frighten Mr. Gladstone and his supporters in the Commons. A vote from which such conspicuous supporters of a Conservative policy as Lords Derby, Devon, and Stanhope held aloof can hardly be regarded as a serious demonstration—that is, as likely to be adhered to at the risk of a serious collision. Possibly, as in the case of the Irish Church Bill, their lordships may deem it prudent to undo their work on the bringing up of the Report. But that eventually they will be obliged to abandon an amendment, which if persisted in would absolutely destroy the measure, can hardly be doubted. The equivalent will, we dare say, be the acceptance of their proposal for a scrutiny of votes, which, if hostile to the object of the bill, is not destructive of it.

The division list of Monday night is more suggestive than the debates on the second reading or in committee. The great Whig houses are falling away from the Government at an alarming rate. In the majority on the first division on Monday are to be found the names of Bedford, Norfolk, Somerset, Fortescue, Radnor, Russell, Monteagle, Clanricarde, and Stanley of Alderley—peers whose historical traditions have been usually associated with the Liberal party and its measures. Some of them, conspicuously the Duke of Bedford and Earl Russell, repeated their vote in favour of the optional ballot. Whether the phenomenon is to be attributed to aversion to secret voting, or to personal feeling, we must conclude that the Whig peers are no longer to be depended upon to support Liberal principles in the House of Lords.

But their lordships, whether avowed Conservatives or nominal Liberals, must well know that their votes on Monday night will be of no avail. The Minister who obliged the peers to accept the Irish Church and Land Bills, will find means to make them adopt substantially his Ballot Bill, and we may await in patience the certain result. Mr. Gladstone will soon again have his innings, and assuredly win the game.

THE GALWAY DECISION AND PRIESTLY COERCION.

THE judgment of Mr. Justice Keogh in the Galway election, supported as it is by a decision of the Irish Court of Common Pleas, will mark a crisis in Irish politics. The House of Commons has been a little astonished at the results of its own legislation. In giving up its own immediate jurisdiction over elections, and in making the decision of a judge final and beyond appeal, that assembly has been wiser than it knew. No election committee would have done as Mr. Justice Keogh has done. No inquiry conducted at Westminster could have elicited such facts or come to such a conclusion. At the very best it might have voided the election and ordered another; whereas the judge has voided Captain Nolan's candidature, and with the consent and aid of the Court of Common Pleas has established the important principle that spiritual intimidation, indeed organised effort of any kind to coerce a constituency, disqualifies the candidate on whose behalf it is exercised, and ensures the success of his opponent. The value of this decision is in its completeness. There is no other way of dealing

with spiritual intimidation; and this way is effectual. The justice of the case is not only met; but something like what is called poetical justice is done. The effect would have been partial, the protection given by the law against intimidation would have been imperfect, the defeat of the ecclesiastical conspiracy would have been remediable, had the seat merely been declared vacant. Captain Nolan would have been succeeded by another nominee of the priesthood. The seating of Captain Trench completes the ecclesiastical overthrow. It checkmates the priesthood. It is a new and effective example of "the engineer hoist with his own petard." The one weapon which enables an unscrupulous clergy to fight with irresistible force, is in their own hands turned against themselves. Henceforth to use it is to hit a foul blow and lose the fight.

The public satisfaction at the result of the investigation must not cause the details of Justice Keogh's remarkable report to the Speaker to be overlooked. The judge is himself a Roman Catholic, and his account of the doings of the clergy of his Church is therefore given as a simple tribute to justice. It was proved before him that the clergy whom he names "by threats and denunciations of temporal injury and spiritual punishment, uttered during or immediately after Divine service, and from the altars of their respective places of worship and otherwise, intimidated and unduly influenced great numbers of Roman Catholic electors" to vote for Nolan, or to abstain from voting against him. The Archbishop of Tuam and the Bishop of Galway had no share in such denunciations; though they were guilty of undue influence in other forms. One of the clergymen thus pointed out as guilty of undue influence, the Rev. Patrick Loftus, denied on his oath a denunciation which he was clearly proved to have uttered, and is reported by the judge as guilty of perjury. The Rev. Peter Conway and the Rev. P. O'Brien were shown to have been engaged in organising a complete system of terrorism which, by nocturnal visits and threatening letters, intimidated the electors. On the day of election the Roman Catholic clergy actively interfered in the polling, organising and inciting violent mobs to attack Captain Trench's voters, and leading bodies of their own intimidated flocks to vote for Captain Nolan. During the election trial attempts were made to intimidate witnesses, and in one case a witness was addressed by two Roman Catholic clergymen, the Rev. James Staunton and the Rev. Patrick Lavelle, on the subject of the evidence he was about to give, and was distinctly told by the former that "there were two ways of telling the truth," and was otherwise cautioned by them as to his evidence. The clergy in fact threw aside all considerations but the one of winning the election. They really acted on the principle, often said to be libellously attributed to them by their opponents, that the end justifies the means. The end was to make a demonstration in favour of denominational education—the means, the coercion of the whole of the intelligent portion of their own flocks. To them Home Rule meant Church Rule. To win the election for Captain Nolan was to send to Parliament a supporter of Mr. Gladstone who would urge him on in the course to which they considered him to be pledged—that of concession to the Church of Rome in the question of education. Their notion was—ask for Home Rule and we shall at least get denominational education.

It is, of course, in no spirit of Protestant triumph over the stumblings of the Roman Catholic hierarchy that we ask renewed attention to these revelations. We are quite ready to grant that these clerical intimidators entered on their work of violence with the best intentions. They may probably use the plea of one of old, "The zeal of Thine house hath eaten me up." But granting this plea, to what does it amount? The Roman Catholic electors of Galway needed all this intimidation to make them vote for the nominee of their own priesthood. So little are they in sympathy with the extreme demands of their own clergy, that it is only by the most illegal violence that they can be induced to vote as the clergy bid. For it was not the Protestant electors who were thus coerced; it was chiefly Roman Catholic voters. Father O'Brien, the proposer of Captain Nolan, publicly told a Protestant voter for Captain Trench at the polling-place at Tuam, that there should "not a hair of his head be disturbed; that it was only renegade Roman Catholics who would be excoriated." It is a very significant fact that there were so many renegade Roman Catholics, and that they needed such vigorous excoriation. Yet the fact accords with every other indication of Roman Catholic opinion in Ireland. The most intelligent portion of the population is in permanent political alienation from the policy of their leading ecclesiastics. The demand of the Church of Rome that the whole education of the country should be handed over to it, has really no echo among the intelligent laity. During the Galway election the priests got together meetings of the farmers, and made them pass resolutions demanding denominational education, but we have Justice Keogh's own opinion that they knew no more of the question than they did of the quadrature of the circle. They held up their hands at the meetings—as they voted at the poll—for their priests, and not for the resolution or the candidate. They were, in fact, under duress.

We must not allow the clamour which is being raised against Justice Keogh, nor the natural reluctance we have to see a minority member seated by a judicial decision, to blind us to the meaning of these Galway revelations. It is an old trick of detected impostors to raise a dust to cover their retreat. The facts remain; and when we come to discuss the question of Irish education they will tell on the discussion. We are witnessing all over Europe an effort on the part of the Roman Catholic Church to get the education of the people into its hands. In Ireland, as elsewhere, the laity are either opposed to this effort or lukewarm in it. Yet so important is it deemed to be, that the priesthood do not shrink from any act which may be needful to the assertion of their influence or the establishment of their power. Dignified ecclesiastics literally go out into the highways and the hedges to compel reluctant voters to the poll. The "pulpit drum ecclesiastic" is beat; the very altar is made use of; even the canon law of the Church itself is violated in the effort. The unscrupulousness of these ecclesiastics; their readiness to resort to public denunciation, violence, conspiracy, and even perjury, is only a further testimony to their sense of the importance of the struggle, and to the reluctance of the people to engage in it. They have to coerce their own flocks to help them to coerce us. They make a strong show of fighting men, but the captains and officers have to stand at the head of the ranks to keep the rank-and-file from going over to the enemy. Nothing can be more hollow, more unreal, than the expression of Irish opinion to which we are asked to yield. The hold of the ecclesiastics over the Irish people is relaxing, and Parliament is asked by Cardinal Cullen and Dr. McHale to help them to rivet it afresh. This is the real meaning of the noisy demand for denominational education in Ireland. It is not the people who ask it, but the priesthood. The most intelligent of the Irish Roman Catholics, like their fellow religionists in France and Belgium, prefer to keep education in lay hands, and under national rather than ultramontane control. By helping them to do this, we shall do more to pacify Ireland than could be done by giving over the schools to the priesthood who so clamorously ask for them. These men whom Mr. Justice Keogh has so courageously exposed are not the men for whom the Imperial Parliament should legislate. Concession will be lost on them; favours granted them will be thrown away. The Ireland for which we should legislate is that quiet mass of the population who look on the doings of their clerical leaders with pain; who require to be terrorised into supporting those leaders, and who will thank us for saving them from such indiscreet, unscrupulous, and tyrannical friends. The very best argument against yielding to the educational claims of the Irish priesthood is the fact that the people themselves need to be intimidated into supporting them; and that to yield to such demands is to hand over to spiritual bondage a population, the best and most cultivated part of which takes unkindly to it or even protests against it.

THE TRIBUNAL AT GENEVA.

THE arbitrators, together with the diplomatic agents of England and the United States, have now assembled at the old historical city of Geneva; but we regret to say there appears to be little hope of the questions in dispute between the two nations proceeding to arbitration. Months, days, and at last hours were wasted in futile controversy or in pedantic verbal criticism. The 15th of June found the two Governments on the verge of an agreement, and yet they were unable to hit upon the exact phraseology in which that agreement should be expressed. The British agent has formally applied to the arbitrators for an adjournment, in order to give time to settle the terms of the Supplementary Treaty; but it is extremely unlikely that the application will be acceded to. The Treaty of Washington declares that the arguments in the case shall be placed in the hands of the arbitrators on or before June 15; and it does not appear to give them the power to adjourn unless this essential condition of the treaty is fulfilled. The American Government refused to be a party to the application unless the arguments were first filed; and although the tribunal must be the sole judge of its own powers, it is hardly probable that it will consent to the extreme course of postponing its sittings for a period of eight months—unless, indeed, Lord Granville should succeed in coaxing Mr. Hamilton Fish into sanctioning an act of very doubtful legality. The adjournment of the meeting of the arbitrators from Monday till to-day, coupled with a report (which we believe to be authentic), that the Washington Cabinet has been once more called together, and that General Schenck's sleep is again being broken by the despatch and receipt of cable telegrams in the middle of the night, justifies some hope that diplomacy, which has bungled so much, may possibly even now bungle into some way of keeping the treaty on its legs—of revivifying what certainly looks very much like a corpse.

Mr. Bright once remarked of the Reform Bill that if half-a-dozen gentlemen representing both sides of the House could be induced to talk to one another across the table, they would soon find a means of settling that vexed question. General Caleb Cushing, one of the three counsel of the United States at Geneva, has just expressed a similar opinion with regard to the Washington Treaty muddle. The General, who enjoys the reputation of being the astutest lawyer in the United States, remarked to the correspondent of the *Daily News* that "if he and Sir Roundell Palmer had been left alone for a few hours some months back, they could have settled the whole matter to the satisfaction of both countries." We arise from the perusal of the seventy-three despatches and other communications which Lord Granville placed in the hands of members on Monday with the unpleasant conviction that Mr. Caleb Cushing is not far wrong, and that the interests of the two countries have suffered from too much—not from too little—diplomacy.

From the earlier of the papers now published we obtain a clear insight into the cause of the fundamental difference in the interpretation of the treaty which has led to the difficulty that now exists. The Americans, it appears, never intended to press for damages on account of the indirect claims, but desired to obtain a judgment on "the abstract question"; while, on the other hand, we understood and determined that the claims should be removed altogether from the purview of the arbitrators. We do not think that this difference was the result of "sharp practice": it was the natural consequence of the absence of precise and logical language. Nevertheless, it is manifest that a good deal of what Mr. Bright happily characterised as "the attorney spirit" was shown in the American case, in which, notwithstanding Mr. Fish's assurance to the contrary, the arbitrators are distinctly called upon not to settle an obscure point of international law, but to assess the damages which Great Britain ought to pay for the prolongation of the war after the battle of Gettysburg. Whether the putting forward of those claims was due to the officiousness of Mr. Bancroft Davis, or to the failure of the American Commissioners to convey to their Foreign Office the meaning which they attached to the treaty—the fact remains that a too successful attempt was made to import into the treaty an element which ought never to have had a place in it, and that the Washington Cabinet was either too weak or too yielding to resist the malign influence which threatened to make shipwreck of the hopes of all sensible men on both sides of the Atlantic.

The interest of the new correspondence centres in the efforts which the Americans have made to modify or get rid of their exaggerated pretensions. There is much that is almost painful in Mr. Fish's perplexity. He wants to destroy these claims, but at the same time, he insists that their apparition shall haunt the treaty. If Great Britain will give up similar claims for the future, Mr. Fish will agree that "the United States shall not press for a pecuniary award of damages before the Geneva tribunal, on account of the claims respecting which Great Britain has expressed the opinion that they are not included in the submission"; but then he will only consent to this on the understanding that there shall be no withdrawal of any part of the American case. The indirect claims must remain, although deprived of their sting; and yet Mr. Fish declares that the United States "are as much interested as Great Britain in obtaining from the tribunal a decision adverse to these claims."

From this point we might naturally expect the theory of consequential damages to vanish into nothingness. The two Governments substantially saw eye to eye. Lord Granville was willing to join in a statement that "the

language we have hitherto used respecting these indirect claims involves a declaration of intention which is to guide our conduct in future"; but he would not allow them to be brought in any form within the cognisance of the arbitrators—a decision which simply reflected the national feeling. At length out of this discord there grew the famous "Draft Article," better known as the Supplementary Treaty. In the first instance Mr. Fish objected to the proposal for the Draft Article because he thought the English Government wished to compel the United States to admit that the indirect claims were not included in the treaty. Next, Lord Granville suggested the article in the form in which it was first published in this country. The Senate, however, in secret session altered the preamble so that both Governments were made to declare that for the future they adopted "the principle that claims for remote or indirect losses should not be admitted as the result of failure to observe neutral obligations." Lord Granville objected to this language as too vague, but was willing to substitute the words "of a like nature" for the words "for remote or indirect losses," and to make other verbal alterations. It will be observed how entirely different were the emendations of the Senate from the hideously garbled, or rather falsified version published by the *New York Herald* and telegraphed to London—a version which made the Senate require that both direct and indirect claims should be equally placed under a common ban. To ordinary readers it will seem that the difference between what the Senate proposed and what Lord Granville was willing to accept was the difference between Tweedledum and Tweedledee. There is a good deal of force in Mr. Fish's question:—"Can Great Britain continue to reply that while she desires to make such a rule—a rule consistent with the position she has taken against the whole class of remote or indirect claims against a neutral—she must persist in confining it in terms to only such peculiar descriptions of that class of indirect claims as happen now to be the subject of contention between her and the United States, and which particular kind of claims may never have existence again?" It is scarcely surprising that Mr. Fish should have declined to join with Great Britain in asking for an adjournment of the arbitration, and that he also protested "against a conditional presentation of the argument on the part of Great Britain or any assumed reservation of right on her part to withdraw. There for the present the discussion ends.

HOW IT STRIKES A STRANGER.

LONDON, June 17, 1872.

It is a thankless task to attempt to describe what has been done in the House during the past week. Almost the whole interest of the proceedings of the House is centred in the Alabama discussions; and such is the speed with which the history of the Claims has manufactured itself, and may, for aught I know, continue to manufacture itself, that there is every probability that, in the interval between my story and its publication, all the colour may be taken out of it by some other story far surpassing in effect the one which I have to tell. However, I will make a beginning. On Thursday evening there was the usual concourse of members and distinguished strangers, but nothing very remarkable, or at least nothing dramatic, occurred—nothing in fact which is worth recording over and above the usual Parliamentary report in the newspapers. Some persons had apparently been induced to think that Mr. Torrens could bring on his motion about the Treaty; but when Sir George Jenkinson asked him what he was going to do, he of course replied that he had no power to alter the arrangement of business, and that he was entirely in the hands of the Government. The Government, it need hardly be said, showed no desire to postpone any of their bills in order to give Mr. Torrens an opportunity, and his motion at present hangs in the air. Immediately after Mr. Torrens' answer, the Speaker directed the clerk to read the orders of the day, and in a moment we were plunged in the midst of the Scotch Education Bill—the distinguished strangers, amongst whom was General Schenck, taking their departure, and nine-tenths of the House adjourning elsewhere.

On Friday, before the customary treaty questions were renewed, the House was entertained by a visit from the Lord Mayor of Dublin. The corporation of this city has the right, in common with the Corporation of the City of London and the Town Council of Edinburgh, to present petitions at the bar through their chief officer in his robes, and the right is never waived. The advent of his lordship was preceded by a slight flutter of excitement in the House, and presently the doors were flung wide open. In the distance in the lobby might be seen a gorgeous blaze of scarlet, which we supposed must be the nimbus about something above common mortality, for Lord Charles Russell, the Serjeant-at-Arms, left his seat, walked up to the table, and taking the mace, went down towards the entrance to the House. A messenger next advanced and slid the brass rod across the passage between the cross-benches. This brass rod is really the bar, but except on occasions like this it is never drawn. The door-keeper now entered the House, and shouted out "Lord Mayor of Dublin," whereupon the Lord Mayor, attended by the Serjeant-at-Arms with the mace on his shoulder, and some other corporation officer in full dress, advanced to the bar and bowed to the Speaker. "Lord Mayor of Dublin," called out the Speaker, in a clear voice, "what have you there?" "A petition, sir," humbly replied his lordship, and the next thing to be done was to direct the clerk at the table to go and receive it. This the clerk did; it was read at the table, and the Lord Mayor then retired, backwards, bowing as he went, till he reached the door—not a very easy thing to do, let me say. So the corporation got their petition presented. What it cost to do it is their affair and not ours. It is their affair, too, to consider whether any substantial advantage was secured by this mode of presentation beyond what would have been secured by addressing it to their worthy member, Mr. Pim, and putting it in the post-office.

The interpellations on the Claims were resumed by Mr. Corrance, who had something to say which he considered so important that he moved the adjournment of the House. But the House, unfortunately for Mr. Corrance, seemed to distrust his power of illuminating it, and howled at him like a menagerie at feeding time. It was not an intermittent noise, but a steady roar, rising and falling as if it were produced by the wind. It was perfectly continuous, never failing for a moment, and as for producing any impression, Mr. Corrance might just as well have sought to edify Cheapside by playing on a Jew's harp in the middle of the roadway. Nothing assuredly but the most solemn sense of duty, or the most absorbing conceit, could have kept him going. However he held on, but when he had finished, the House appeared to have been perfectly justified in the prejudgment at which it arrived upon his ability. What he wanted to know or to do I have forgotten. It is noticeable by the way, how little Mr. Disraeli has interfered in these diurnal debates upon the claims. What little he has said has been much to the point, but his reticence has been as remarkable as the garrulousness of some of his friends, and testifies to his superiority over them. Amongst the most talkative has been Lord Bury, who may now be reckoned as one of Mr. Disraeli's most zealous disciples, although he is still described in "The Parliamentary Companion" as a Liberal. What it is which perpetually prompts his lordship into publicity in this matter I know not, save that it gives him an opportunity of appearing in print. Everything about the Claims is sure to be reported in full length, and in leaded type, and so it is open to the dullest soul, by a simple process, to lift himself into some sort of notoriety, and even to ensure the transmission of his observations by cable to America. It appalled me to reflect, while Lord Bury was speaking on Friday, that in five minutes afterwards the wires would be flashing his words across the Atlantic, every word costing its weight in gold, and that, far off in Kansas and California, people knowing nothing of his lordship, would, probably by the million, take the trouble to read what he said. Reckoning up all the subscribers to the newspapers who reproduced his lordship's lucubrations; reckoning up all the minutes which all these subscribers spent over these lucubrations, it is probably not too much to say that the total time spent upon them would, if put together, amount to the lives of a score or so of adult human beings; so that the net result is the same as if a score of human beings devoted the whole of their mortal existence to the study of that one speech by his lordship. The thought is horrible. For his lordship I can assure my readers is a Lord, and nothing more. He was for some years Treasurer to the Household under Lord Palmerston, and this feat, I believe, he imagines will cause his name to be engraved in the records of his grateful country.

The clerks at the table are usually supposed to amend the English notices placed upon the paper, but one notice given this week they certainly did not amend. Whether the omission was due to negligence, or, as I rather incline to think, it was a practical joke, it is not possible to say with certainty. There is no reason why the member who gave the notice should be gibbeted, and so his name shall be omitted. What he proposed to do was this: "To ask the Chief Secretary for Ireland whether the statement in the public journals that Mrs. Neill addressed a letter to the lord-lieutenant specifying the priest by whom and other circumstances connected with the altar denunciation on the Sunday preceding her murder is true, and, if so, whether any measures were taken in consequence of such communication." The Marquis of Hartington, in his reply, good-humouredly called attention to the peculiarities of the style of this remarkable composition; and they certainly are peculiar, but so far as my experience goes, they are not unique. Parliamentary grammar is a science by itself, and a good long notice or a bill just out of committee only becomes semi-intelligible to the uninitiated by the insertion of small handposts in it, directing the reader, as he arrives at the nominative cases, to the verbs which should follow them.

C.

HINTS ON THE SOCIAL ELEVATION OF OUR WORKING MEN.

When, at the dinner of the Royal Academy, Mr. Gladstone referred to an article in the *Quarterly Review* on Architecture, he drew attention to what is in other respects a very remarkable production. With the worth of its criticism on architecture as an art at the present time we are not just now concerned, though we do not by any means underrate their importance. The writer speaks with severity, but not arrogantly; and if he condemns what many people admire, he at least gives a reason for his judgment. The worth of the article to us lies in that portion of it in which the present condition of the poor in our large towns is considered, and a remedy proposed. The writer says:—

> Nothing has so much tended to demoralise our urban population as their severance from all local and territorial interest in the towns in which they dwell. This is the real cause of low radicalism, parochial scandals, poor-law mismanagement, and all the dirt and dilapidation of the dwellings of the poor. The working men have no local interest, and therefore seek no *status* in society, lose all seriousness and self-respect, and become dirty, dissolute, and improvident.

About this, we should say, there can be no doubt. The working man is a nomadic creature. He gets rid of his obligations by moving his tent when he finds that anything is required of him. Others of a lower class huddle together, and if not contented they look upon their condition as inevitable and unchangeable. To quote again from the article:—

> A great deal that is very severe is said about the working classes; but those who know them in their homes can testify that their chronic ill-condition is very greatly due to the pernicious customs, the injudicious greed, and the bad or defective legislation of their superiors. Peabody-buildings, and others of the kind, are useful, and in part, exemplary; but the good that they can do is hardly visible in presence of the enormous evil that remains. The real duty of the upper classes is, not to provide the dwellings of the poor, but to remove every hindrance to their making proper houses for themselves. Of these the greatest evidently are—our almost universal leasehold tenure; complexity of title; and litigious transfers; and while these hopeless obstacles exist, the power of immediate self-interest—the only power that naturally seeks the universal national improvement of the dwellings of the poor—can have no exercise.

The proposal which is before us, then, is that "leaseholds, like copyholds, should, in urban districts, be enfranchised, and the freeholder compelled to receive the value of the existing leases." The practical difficulties that present themselves on reflection have not been dealt with by the reviewer, but the advantages which would result are enormous. We do not suppose that this change in legislation would act like a charm on the condition of the labouring classes, and produce a prudent and elevated spirit as if by magic. The increase of freeholders in houses as in land is a distinct gain to the country in a political and commercial sense. To the freeholder himself it is not less a benefit. He gains not only in a pecuniary direction, but in a moral and social one. He would be a *homelier* man in a double sense; a more home-loving man, and a less showy man. The possession of a house in which a man may dwell all his life limits his ambition, and delivers him from the desire of change.

But it is not from law only that the reviewer wishes to deliver the working man. He would also set him free from architects, and make the workman his own designer. The architect of the present day seems to have been a recent invention, and is merely a professional *middleman*. In former times the architect was himself a workman; was indeed the actual builder. "He was a handicraftsman, not a maker of drawings." "In more than one continental cathedral the effigy of the architect

is seen, and nearly always in his working-dress." Whether it is now possible to make a change so great as that which is involved in the loss of an entire profession we cannot say; nor whether it be possible "to make progress by going back." As to the immediate practical value of both of these suggestions we are not much concerned. We were struck with the essay because of its originality, boldness, and force of expression; and chiefly because, instead of the common-places about the wretched dwellings of the lower artisan class, we found a new suggestion towards regeneration by self-help. For these reasons we desire to call the attention of our readers to it. We may all of us be the wiser and perhaps the richer for its exposition of the present state of architecture; but more especially by those who are interested in the improvement of society the passage to which we have made special reference should be read in full.

FOUNDATION DAY—MILL HILL GRAMMAR SCHOOL.

On Wednesday last there was a numerous attendance of ladies and gentlemen at Mill Hill Grammar School, in the hope of having a pleasant day, and of hearing Earl Russell. The first hope was fulfilled; the second was not—for his noble lordship pleaded unavoidable engagements elsewhere. His place was, however, efficiently filled by Edward Baines, Esq., M.P., who testified to the services of Earl Russell as statesman, and historian, and scholar, and read a letter from his lordship, in which he wrote—"I hope that the Rev. Dr. Halley or Mr. Edward Baines will have the goodness to express the deep interest I feel in the higher education of the sons of the wealthier middle classes of Dissenters which is so intimately connected with such public schools as that of Mill Hill. I understand that the arrangements made at Mill Hill for education are both extremely judicious and remarkably successful. In the year 1835 I laboured in the House of Commons to obtain legislative sanction for the establishment of the London University, and with the help of Lord Monteagle our efforts obtained the approval of a large majority. It was not till last year that Oxford and Cambridge opened fully the degrees of the universities to Dissenters. But, in the meantime, the degrees conferred by the London University have attained a high value both in England and on the continent of Europe. The chains of bigotry are everywhere falling off, and the voices of the most eminent statesmen now living are contributing to the triumph of religious liberty all over the world. I hope you will add a few words of encouragement on my behalf to the scholars of Mill Hill. I wish them success in their studies, and the enjoyment of the pleasure of that knowledge which from day to day they are acquiring." After this letter had been read, the work of rewarding the meritorious took place in the chapel, which was well filled by the boys and their friends and relations. The following is the list of successful candidates:—

THE GOLD MEDAL (Arnold Horne).—This prize had not been awarded for thirty-five previously.

SILVER MEDAL.—Herbert Tucker.

GOOD CONDUCT PRIZE.—Awarded mainly by the votes of the boys—B. F. Smith.

FORM PRIZES.—Sixth Form—1. W. C. Pedler; 2. T. M. Wood. Fifth Form—1. C. Downing; 2. T. E. Scrutton; 3. A. Horne; 4. E. S. Weymouth; 5. E. J. Bruce. Upper Fourth Form—1. P. C. Price; 2. W. W. Callander; 3. W. Marston; 4. A. E. Williams; 5. H. H. Wills; 6. A. D. Burnyeat. Lower Fourth Form—1. P. L. Pewtress; 2. J. P. Scrutton; 3. F. H. Thorpe; 4. A. Anscombe; 5. A. W. Alcock; 6. A. C. Smith; 7. J. Ritchie; 8. C. S. Layton. Third Form—1. O. Puckridge; 2. W. C. Wells; 3. W. Haycroft; 4. E. H. Hindley; 5. M. E. Burnyeat; 6. M. J. Michael; 7. H. Davenport. Second Form—1. F. H. Townend; 2. A. Thorpe; 3. J. Hall; 4. C. E. Southwell. First Form—1. R. E. Theobald; 2. H. Watts; 3. E. P. Powell; 4. H. Thorpe.

EXTRA PRIZES.—For the best Latin Essay, given by the head master—W. C. Pedler. For English Literature, to boys under sixteen, given by the head master—T. E. Scrutton. For English Verse, to boys over sixteen, given by the head master—E. D. Marten. For English Verse, to boys under sixteen, given by the head master—E. S. Weymouth. For Scripture Knowledge, given by B. Scott, Esq., F.R.A.S.—C. Downing. For the Greek Text of the New Testament, given by the secretary, the Rev. R. H. Marten, B.A.—T. E. Scrutton. For Writing, given by the treasurer, Thos. Scrutton, Esq.—H. Tucker. For best collections of Insects and Wild Flowers, given by P. H. Pye Smith, Esq., M.D., and A. C. Stratten, Esq.—1. W. C. Pedler; 2. Southwell and Price, equal. For Singing, given by Wallis Nash, Esq. Solo—1. P. L. Pewtress; H. K. Smith. Choral—P. C. Price, C. E. Southwell, J. W. Sharpe, A. W. Alcock, F. Scrutton, W. A. Rowell, C. Haycroft, H. M. Kersey, W. Haycroft, T. H. W. Buckley, A. Thorpe, W. W. Callandar, M. Whitwill, T. A. Cox. For passing the Cambridge Local Examination with most distinction, in First-class Honours, given by J. H. Taylor, Esq., M.A., and J. A. H. Murray, Esq.—1. T. E. Scrutton; 2. C. Downing. For Early English, given by the Early English Text Society—E. S. Weymouth. Additional Prize, given by the examiner, the Rev. R. Morris, LL.D.—W. C. Pedler. For Drawing, given by G. Brightwell, Esq.—A. Horne, H. Marten.

"IN MEMORIAM" PRIZES.—On obtaining Scholarships.—Seniors: T. E. Scrutton, E. S. Weymouth. Juniors: A. W. Alcock, H. M. Kersey.

At the close of the proceedings the CHAIRMAN congratulated such boys as had been successful on the work they had done, and impressed on all the need there was of hard work to win one's way in the world.

A short interval of time was then allotted to general conversation. A walk through the grounds, an inspection of the premises, and then came the hour of luncheon, the numerous attendance at which testified to the popularity of New Foundation Day. On this occasion the Rev. Dr. Halley presided, and justice having been done to such creature comforts as had been provided, and to the toast of the "Queen," the CHAIRMAN, after enumerating all the head masters, whom he had known personally, beginning with Atkinson, and including such names as Philip Humphrey, Wood, Berry, and Priestly, proposed the health of their respected friend, Dr. Weymouth. (Loud cheering.)

Dr. WEYMOUTH, who was received with immense applause, said that it was his duty on that occasion to present what must be regarded as a sort of annual report. He did so with almost unmingled satisfaction. Undoubtedly the absence of the noble earl was a drawback to the pleasure of the day, but the loss was in some degree compensated for by the presence of their chairman, who had just claim to a foremost place among those theologians whose eminence, at once as preacher, writer, and instructors of the rising ministry, is gratefully acknowledged. He was also glad to see so numerous an attendance, but his chief pleasure consisted in being able to declare that the school was in a thoroughly satisfactory state, both physically, intellectually, and morally. As to physical condition, he was happy to say that, with considerably more than a hundred boys in the school during the last twelve months, there had not been a single case of serious malady. Testimony was borne to the kind watchfulness in such matters of the lady matron, Miss Cooke. As to moral health, the Doctor maintained that there were few schools, large or small, in which there was a more general wish to do the thing that was right, or in which there was less quarrelling and bullying, or a livelier sense of honour, or more truthfulness, or a deeper sense of responsibility for the character of the school, or a greater desire to guard against the various dangers that beset schoolboy life. As to the efficiency of the staff, and the industry inculcated at school, it was sufficient to point to the fact that since last annual meeting four boys had passed the matriculation examination of the University of London. A former pupil—Mr. Eustace John Kitto—had come out fourth at the late India Civil Service examination, and in December last, when the Doctor had ventured on the bold experiment of sending in, not picked boys, but the whole of the upper school, to the Cambridge local examination, twenty-five candidates were successful. Not only had no school of equal size in the kingdom passed so large a number, but the honours also and marks of special distinction gained, were far above the average. The next topic referred was Sunday arrangements. The Doctor stated that, for some time, he had undertaken the duties of the pulpit himself, but he was unequal to the task, and he had arranged next term to obtain assistance in this as well as in another department from the Rev. Robert Harley, at present the pastor of one of the Independent churches in Leicester, and formerly Professor of Logic and Mathematics at Airedale College, Bradford. Mr. Harley's excellent attainments as mathematician have obtained for him the high distinction of being elected F.R.S., and the testimonies Dr. Weymouth read from such men as Sir John Herschell, Professor Cayley, Professor de Morgan, and others, left nothing more to be said on this head. The Doctor then referred to the religious instruction given in the school. The Christians of the present had greater breadth of view than those of the past. Their desire now was to give a education with a high religious tone, and yet untinged with the distinguishing tenets of any denomination. This was not religious teaching with all the colour washed out. Surely there were truths of infinite movement in which all Evangelical Protestants all agreed, which the minds of boys may be invited and urged to embrace, while controverted topics might be left for the study of maturer years. Dr. Weymouth then spoke of the organ, towards which 90*l.* had been contributed, but which was not yet in its place. He could not object to the appeal made for help. The school was not a commercial speculation. All the profits of it go to the school itself, and not to any proprietary body. £30,000 had been spent by the last generation on the school, and now, like wealthy Harrow, they were appealing to the public. Mention was made of the gentlemen who had assisted Dr. Weymouth in the religious instruction of his pupils, such as the Rev. Professor Charlton, of Plymouth; the Rev. T. Fison, of Hendon; the Rev. S. W. M'All, of Finchley; the Rev. J. Pillans, the Rev. Edward White, the Rev. J. Birt, and the Rev. Mr. Verrall.

Dr. Parker, who said he was glad to be there, and to listen to such a statement as that made by Dr. Weymouth, gave the toast, "Prosperity to Mill Hill School." Mr. Thomas Scrutton, the treasurer, in acknowledging it, said he had a great affection for the old place. It was thirty years since he was there. That had been an exciting day for all, and he suggested a holiday next day—a boon which the head master readily granted. Dr. Halley here called on the medical officer of the place, who testified that he knew no locality so healthy. The Rev. R. M. Gunn then proposed the "Old Boys." In his time he said the discipline was severe. He spoke of the staunch friendship of the old boys, and humorously contrasted their condition with that of the present generation. Mr. Alfred Smart, who had left the place thirty-three years, responded. He was almost overcome when he entered the chapel that morning. He remembered well Mr. Clayton, and was one of the boys who had helped to bring him home when he suddenly died. He testified to the care taken of their morals in his time, when the only things for which the boys were punished were breaking bounds and telling lies. The Rev. J. Smedmore, of Barking, then gave "The Ladies" a toast always rapturously received. Very briefly Mr. Edward Baines proposed the health of Lord Russell, and Dr. Weymouth gave that of Dr. Halley, who replied with his usual force, and humorously referred to his intimacy with Wood and Maygood, and the founders of other schools. After that the company proceeded to the chapel, where the boys gave a concert. There was also a grand cricket match between the Old Boys and the New, and then came the shades of evening, and another new foundation day at Mill Hill had passed off with unusual *éclat*.

THE ASYLUM FOR FATHERLESS CHILDREN.

On Tuesday last the annual *fête*-day of this institution was held at Reedham, under the presidency of the Hon. and Rev. G. W. Bourke. The attendance was large, and the intensest interest was shown in all the proceedings of the day, which, in spite of the extreme heat, was a busy one. It was at a few minutes past ten that the special train left London Bridge, and it was not till eight o'clock p.m. that it left Reedham on its return home. At eleven, or thereabouts, the examination, which was conducted by Mr. Curtis, B.A., of the Borough-road, and Mr. Saunders, commenced. The examination lasted till nearly half-past two, and was of the most searching and satisfactory character. There was reading, then English history, then English grammar, then Holy Scripture, then Biblical geography, then mental arithmetic, and then the little ones were tested in their knowledge of Scripture, and reading, and spelling, and general subjects, and arithmetic. Besides, there had been pleasant interludes of singing; and further, Annie Legier had recited the ballad of "Riou," and John Gilbert Gates "Westminster Abbey," in a most effective manner. The examination was considerably relieved by the singing of the boys and girls together, and then by the boys and girls separately, which was in the highest degree, as regards time and execution, truly admirable. After the boys and girls had performed their part, there was an examination of the infants' school, which consists of some fifty-three children, in Scripture-reading, spelling and general subjects, and arithmetic. These little ones reflected great credit on the young lady, Miss Seward, who had the care of them. During the examinations, specimens of the pupils' proficiency in drawing and writing and book-keeping were handed around, and all felt that the master, Mr. Edmeds, and the head mistress, Miss Wood, had done all that they could for the welfare of the children committed to their charge. At the present time this lady has eighty, and Mr. Edmeds 122, under their care. The morning examination over, the company partook of a luncheon served up in an adjoining marquee; when, after the creature wants had been satisfied—not a very easy thing, considering that the attendance was considerably larger than was anticipated—the chairman proposed the health of the Queen, which gave the boys another opportunity of exhibiting their vocal powers. Luncheon over, again the guests reassembled in the dining-hall to hear the little ones give a dialogue on "Cruelty to Animals," very cleverly and effectively rendered, and the important lessons of which it is to be hoped may be of an abiding character. Then came the adjudication of the prizes given by Mrs. Butt, Mrs. Harvey, Mrs. Sargood, Mrs. G. W. Davies, Mr. Harvey, Mr. G. Tyler, Dr. Robertson, Mr. B. Clarke, and Mrs. Spalding, ex-pupils, Mr. Gadd and Mr. Hart as regards the girls; and as regards the boys, given, in addition to those already named, by Mr. Sargood, Mr. T. Turner, Mr. Twining, Rev. T. W. Aveling, and old scholars. There were also six prizes for the little ones, and a copious distribution of toys suited to the most infantine capacity. Previously, however, to distributing the prizes, the Chairman, who modestly claimed to be no speaker, spoke of the interest he took in the school, and of his delight at their proficiency, especially in their knowledge of Scripture. He was glad also to be there, in spite of their differences on minor subjects, and to feel that Christian charity made them all one. After the examination, Mr. Sargood, an old friend to the institution, expressed his pleasure

at seeing them all there, and trusted to see them all at his house when the committee would be kind enough to find a day, and proposed a vote of thanks to the Chairman, which was eloquently seconded by the Rev. T. W. Aveling, and which, having been put and carried and acknowledged by the chairman, the business of the day was over. Tea and coffee were then served up in the marquee, and the rest of the evening was devoted to an examination of the premises, which are in truly admirable order; to an inspection of the children's efforts in various branches of industry—needlework especially, on which much stress was laid, and an examination of which seemed to afford much gratification to the many ladies present; and thus passed away the twenty-eighth anniversary of the Asylum for Fatherless Children at Reedham. And all returned to town feeling that they had had a pleasant outing, and that the progress of the school was such as to gratify the most ardent and exacting of its friends.

Obituary.

THE REV. DR. NORMAN MCLEOD, editor of *Good Words*, minister of the Barony parish of Glasgow, and Dean of the Order of the Thistle, died on Sunday, at his residence in Glasgow. He had been seriously ill for three days, and died from effusion into the pericardium. He was born in Campbell Town, Argyleshire, in 1812, and studied at the Universities of Glasgow and Edinburgh, and also in Germany. Dr. Macleod was a voluminous writer, among his best known works being "The Earnest Student," "The Old Lieutenant and his Son," "Reminiscences of a Highland Parish," "Eastward," "Peeps at the Far East," "Sketches of Character," &c. A series of racy papers which he wrote during the controversy which led to disruption, under the title of "Cracks aboot the Kirk," were also very popular at the time. Years ago he was Moderator of the General Assembly of the Church of Scotland, and he was Convener of the Indian Committee of the Church. Among his last public appearances was the delivery of a lengthy address on the subject of Indian missions at the late meeting. His theology was essentially Broad, and he ostentatiously held aloof from the doctrinal squabbles of his own land. Few Scotchmen were more popular than the eloquent minister of the Barony Church in Glasgow. He has left a place in Scotland which no one can fill. Dr. Macleod, we may add, was conscious to the last, and contemplated his critical condition with perfect calmness. He leaves a widow and a family of eight.

COLONEL SYKES.—We regret to announce the death of Colonel W. H. Sykes, the respected member for the City of Aberdeen, at the age of eighty-two. The deceased was twice elected a director of the East India Company, of which corporation he was appointed deputy-chairman in 1855, and chairman in the following year. Colonel Sykes unsuccessfully contested Aberdeen in 1847, but was returned in 1857, and has since continued to represent that constituency in the Liberal interest.

The caterpillars in the neighbourhood of Memphis, not content with devouring fruit trees and cotton plants, and every other green thing, even stop the railroad trains. They swarm upon the tracks in millions, and when crushed so lubricate the rails that the engine cannot go on until they are swept off. This makes it "pleasant riding on a rail" away down in Tennessee.

A BACK-HANDED COMPLIMENT.—A country clergyman complained to old Dr. Routh (late president of Magdalen) that he received only five pounds for preaching a certain sermon at Oxford. "Five pounds," said the doctor, "Why, I wouldn't have preached that sermon for fifty!"

NEW BREAKFAST BEVERAGE.—According to the *Guardian*, a foreign contemporary says tea and coffee are threatened with a Brazilian rival called guarana. Guarana consists of the seeds of a tree known to botanists as the *Paulina sorbilis*, which is very abundant. The tree produces a fruit about the size of a walnut, containing five or six seeds. The seeds are roasted, mixed with water, and dried. Before being used they require grinding, when they fall into a kind of powder. The active principle is an alkaloid, identical with that found in tea or coffee, but there is twice as much of it in guarana as there is in tea. The effects are similar to those of tea and coffee.

COSTLINESS OF THE STARRING SYSTEM.—The Paris *Revue et Gazette Musicale* supplies the following list of salaries to be paid to singers and dancers:—"Madame Patti, at St. Petersburg, will receive 1,600*l.* per month; Mdlle. Nilsson, 1,400*l.*; Madame Volpini, 900*l.*; Signor Graziana, 800*l.*; Mdlle. Fioretti, the danseuse, wife of M. Verger, the baritone, will receive, at the Milan Scala, for a short season, 1,000*l.*; Madame Pauline Lucca, at the New York Academy of Music, next winter, 1,400*l.* per month and a benefit. Who will say, after this return, that there has been a question of reducing these enormous terms?" We can add to the figures given by our Parisian contemporary by stating that Mdlle. Nilsson, for twelve nights, at Drury Lane Theatre, will receive 2,400*l.*, or 200*l.* per night; and that Madame Adelina Patti is paid at Covent Garden 120*l.* every time she sings. Can there be any surprise that opera-houses get into Chancery, or into the Basinghall-street Court, when such outrageous and ruinous sums are paid to *prime donne*?—*Athenæum*.

Literature.

THE CHURCH AND DISSENT.[*]

The Canon of Salisbury to whom Oxford is indebted for the Bampton Lectureship directs that "the eight Divinity Lecture Sermons," for whose annual delivery he well provides, "shall "be preached upon either of the following "subjects—to confirm and establish the Chris-"tian faith, and to confute all heretics and "schismatics, &c." Mr. Curteis, the lecturer for the past year, undertook the task, difficult perhaps, yet evidently not uncongenial, of dealing with the unhappy individuals described as "heretics and schismatics," with the view not only of controverting their errors, but of pointing out to them the false conceptions they have formed of the Anglican Church, and of persuading them to re-enter her communion. He sees with alarm the movements by "which the "whole vast Roman communion has surrendered "itself '*perinde ac cadaver*' to the guidance of "the General of the Jesuits; and has become "travestied from a church into a military com-"pany, who march (it almost seems as if they cared "not whither) at the word of Papal command." He believes that the days of Puritanism are almost over, and indeed, seems to fancy that it is already in its death throes, and looking forward fears "the fanatical Lamaism of modern "Rome, and the sceptical materialism of modern "Paris," which threaten "to share the future "between them, and draw asunder into two "great hostile camps the slaves of mere senti-"ment and the slaves of undisciplined and im-"moral reason." The only power that is able effectually to contend against these two evil tendencies is Teutonic Christianity, properly organised, and that organisation is to be effected by a development of what he calls the "Old "Catholic" system of the Church, the theory of which is that "as the Bishop of Rome is the "Patriarch of the Latin Church, and the Bishop "of Constantinople is the Patriarch of the "Eastern Church, so the Archbishop of Canter-"bury is the Patriarch of (at least) the English-"speaking churches—if he may not fairly claim "the presidency of the whole Teutonic Church, "which owes its foundation to English mis-"sions." If our hope of overcoming the perils by which we are threatened lies in the realisation of such an ideal as this we are in evil case indeed. The complete overthrow of the Papal power would not imply a revolution more complete than the subjection of the free churches that form part of Teutonic Christianity to the sway of a hierarchy with our Primate at its head (nor would there be greater difficulties in the way of its accomplishment). If Puritanism be dying, it has a marvellous amount of life still left in it, and the capacities for growth which it still exhibits would prevent any but the most sanguine dreamer from fancying that the day of its departure draweth near. If, indeed, its essential doctrines were (1) "the absolute supremacy of "the mere letter of Scripture over the con-"science and reason of mankind, and (2) the "doctrine of *election*, by which is involved the "conception of God as a being whose character "is so entirely incommensurate with our own, "that He can bring into existence, and even "seem to welcome within the arms of His "mercy, millions of human beings whom He "has all along predestined, without any possi-"bility of escape, to a never-ending eternity of "excruciating torments," we should agree with our author that its course was almost run, and that there are influences abroad which ensure its early destruction. But Puritanism is many-sided: it has its purely ecclesiastical as well as its theological and its moral side; and though the world has outlived its theology, and though the churches which have succeeded to the heritage of its traditions and principles are growingly indisposed to adhere to all the minutiæ of its discipline, its great ecclesiastical principles, its assertion of the rights of the individual Christian in opposition to the pretensions of any priesthood, its maintenance of the spiritual character and independence of the Church, and what Mr. Curteis calls "its merely negative "protests against a supposed over-externalism "in the Church" are held as firmly as ever, and perhaps never had wider sway than at the present time. That they are distasteful to one who has such faith in organisation as our author is natural enough, but he is deceiving himself if he fancies that they are losing their hold upon the minds of men, or that their adherents will readily be brought to believe that in abandoning them and lending themselves to the establishment of a grand Teutonic Church on the "Old Catholic" model they would be accelerating the triumph of the Gospel in the world.

Perhaps the manner in which the doctrine of election is described above will hardly dispose our readers to expect that Mr. Curteis has given a description of Dissent in its several varieties which they themselves would admit to be fair. That in endeavouring to aid Churchmen "in "forming an intelligent and candid judgment "as to what precisely these Dissenting denomi-"nations, of which we hear almost to satiety, "really are," he has done his best to be accurate and impartial we do not doubt. But it was all but impossible for one with convictions so strong to be dispassionate. If we thought that Dissenting churches were the fatal hindrance to the establishment of that ecclesiastical unity which we deemed essential to the victory of truth, if we felt as he does the imminent peril of the present crisis and believed that its danger was aggravated a hundred-fold by the existence of these unhappy divisions, and that they could only be cured by means of elaborate organisation, if we regarded the controversy between Church and Dissent as "a contemptible, if it "were not also treasonable, internecine war," we do not think we could judge the sects without prejudice. Let it be said, however, in justice to Mr. Curteis, that he has sought to understand us, and if, as it appears to us, he has not always succeeded, it has not been for want of diligence. He has gone to the original authorities and has evidently read Dissenting literature with a diligence which we suspect is not very common among Dissenters themselves. Of course, he has studied our various works on Church history, regarding them with varied feelings, from the admiration excited by the calm "reasonableness of men like Dr. Stoughton and "Dr. Robert Vaughan" (the latter of whom, however, sometimes comes in for censure) to the condemnation called forth by the "violence of "those party writers," among whom seem to be reckoned Neal, Hanbury, Fletcher, and Skeats. We may have the opportunity afterwards of noticing his criticisms on some of these writers, but at present we simply note the care with which they seem to have been studied. The two series of "Ecclesia" and the essays on "Religious Republics," have also naturally enough, been carefully examined, and so have the papers read at meetings of the Congregational Union and published in the Year Book. The testimony to the value of these is so honourable to all parties that we quote it: "It would "be difficult to find anywhere a more edifying "or interesting series of papers, on subjects "connected with religion and the Church, than "(as far as the present writer has seen them) "those which are written by various Indepen-"dent ministers, and attached annually to the "Congregational Year-book. It would be "equally difficult to point out an abler "or truer series of essays on ecclesias-"tical matters than those contained in "the work entitled 'Ecclesia.'" We are a little surprised that one who has taken so much pains should at the foot of a number of references to Mr. Miall's "Nonconformist's Sketch Book," Mr. Binney's celebrated "Address at the Opening "of the Weigh-house Chapel," Mr. Dale's lecture on the "Pilgrim Fathers," and Mr. Baptist Noel's essay, all of them easily accessible, add "I am indebted for some of these references "to the 'Church and State Handy-book.'" Quotations in such handbooks are always of doubtful value, and we question whether the lecturer would have used some of them as he has done if he had taken them from the books themselves. But we are chiefly astonished that a work meant to be of high character should be lowered by any references to the Rev. Brewin Grant's autobiography. We shall not attempt to characterise that remarkable production as it deserves, and, in fact, we thought that with intelligent and candid men it would have found its proper level. But as Mr. Curteis appeals to it more than once as an authority we are bound, without employing any stronger term, to describe it as a tissue of misrepresentations. Nothing certainly is less likely to produce a better understanding between the opposing parties than a reference to such testimony to substantiate a view of the spirit or working of Dissent. It is singularly out of place in a work which has a claim to scholarship, and is meant to do justice to all parties. That Mr. Curteis has this purpose there can be no question, and as little that he has endeavoured by the collation of the materials at his command to carry it out. If he has not succeeded, it is because the radical difference of view between him and Dissenters renders it all but impossible that he can thoroughly appreciate their position. He admires and recognises fully the excellence of individual men, he will not withhold—he believes "no Churchman now-"a-days withholds—a just encomium from the

[*] *Dissent in its Relation to the Church of England.* Eight Lectures preached before the University of Oxford, in the year 1871, on the Foundation of the late Rev. John Bampton, M.A., Canon of Salisbury. By GEORGE HERBERT CURTEIS, M.A., &c. (London: Macmillan and Co.)

"Congregationalist members of our common "Christendom, for the missionary work that "they have done (with other Dissenting bodies) "in the dark places of this country as well as in "foreign lands." He would redress all political wrongs, and, as far as possible, heal every social wound. But he has a strong Church theory which he maintains, and this itself destroys all kind of sympathy with Dissent. His sympathies are broad, but his principles are high, and therefore, though he may be attracted to individual Dissenters, and though in his dealings with them he may be guided not only by justice but by liberal and generous sentiment, the system is so contrary to all his conceptions that representation of it is almost necessarily one-sided.

His starting-point is that Christ intended to establish a great society, and that the comparative failure of Christianity in the world is due to the dissensions that have destroyed the unity of the Church, and prevented her from fulfilling the work which he had assigned her. The following sketch will show how vigorously our author can set forth his views, and how, having such views as to the present state of Christianity, he should feel strongly in relation to what he regards as a chief cause of the weakness he deplores. After rapidly surveying the state of other parts of the world and the languishing condition of many Christian missions, the strange phenomena seen in Africa, that throws the very Church that would convert her into convulsions, by the hard, plain common sense of a Zulu herdsman, the "isolation and ultra-"Conservatism" of the ancient Eastern Church, and the "existing chaos both of speculation "and of ecclesiastical polity" in America, he proceeds to speak thus of England:—

"And what shall we say of our own country, and of Christianity as it is presented and organised among ourselves? Can any man, of any sect or of any school of opinions, say he is satisfied with things as they are? that religion in England seems to him to have taken just such a form as the great Head and Founder of the Church would most desire, and on which His eye must rest, as the world revolves beneath Him, with (at last) an unclouded smile of perfect satisfaction?

"We all know too well the facts of the case, to think so for a moment. We all suspect too surely the diseases that are threatening the very existence of any organised Christianity at all in this country. And we hasten, therefore, with a feverish haste that betrays the secret misgivings of our hearts, to stimulate health by agitation and often aimless activity, or else by a vulgar ostentation of freedom and spontaneous impulses, whose genuineness lies open to suspicion. I am not speaking of the Church of England only, but of English Christendom, and of Christ's religion as it has come, in course of time, to take organic shape and to present itself before the eyes of God and man, in these islands. And the simple facts are these: first of all, that nearly one-third of the adult population of this country rejects the ministrations of all the sects and of all the Christian organisations alike; and that this third comprises in it, not merely the waifs and strays of every class in society, the careless and unbelieving and backsliding units which of course will always have to be made allowance for in every part of Christendom, but—what is far more startling, and should arrest the attention of every thoughtful man—almost the whole of one large class of society, and that the class which has just attained supreme political power. For, it seems, there is no reasonable doubt, that the working class, as a whole, is alienated from Christianity in its present forms. Not that it is alienated from essential Christianity or from Christ. Nothing could be further from the truth. Nor is it alienated nearly so far from the Church of England and its daughter society the Wesleyan body, as from the smaller and more exclusive Dissenting systems. But still, dislike and neglect of all our systems are too manifestly displayed to be for a moment mistaken by any unbiassed observer.

Perhaps, after all, Mr. Curteis does not take quite so desponding a view as this would indicate. If it were true, it certainly would furnish a very serious count in an indictment of that Establishment which he is so anxious to defend. But when he looks at the subject in that aspect, and is dealing with the expressions of Mr. Binney and Mr. Miall, and especially with Mr. Baptist Noel's assertion that "the union between "Church and State, in any country, is unprincipled, absurd, and mischievous," he says:—

"Why?—we ask, in incredulous amazement. Is the England in which we live, then, so degraded, ruined, miserable a country, as surely under this hypothesis it ought to be? Is piety quite worn out among us? Is religion a power that has ceased to be? Is the 'failure' so patent, the 'blunder' so obvious, that we dare not—after a Church Establishment of some 1,200 years—hold up our heads as a Christian people? Or does any one believe—beyond the limits of the very narrowest Dissenting circles—that all the goodness and piety that is among us is due to Nonconformity alone? Are there not many persons, and those not the least observant of mankind, who hold that the very best specimens of Englishmen and of Christians to be met with in this country, are especially those who have been trained under the tranquil teaching and comely ritual of the Established Church."

Now we are not going to discuss the very nice and delicate question here raised as to the relative piety of Churchmen and Dissenters. We believe that goodness and piety are not monopolised by any church, and we honour many men who have been trained under the "tranquil teaching and comely ritual of the "Established Church" as much as we honour any Dissenters. But to us there is a discrepancy between the two representations we have quoted above, arising from the colouring given to the first representation by the author's deep sense of the evils growing out of the breach in unity due to the self-will of Dissent. For us the story of the Church and its controversies has a different moral from that it suggests to him, but we must defer our further examination of the subject to a future article. The book is full of material for careful thought. It passes all the leading Dissenting denominations, among which it includes the Roman Catholics, in review, and these views from an outsider are often fresh and striking. It is written in a forcible style, and though it insists strongly on its own theory, is free from the taint of bigotry. We hope shortly to take up some of the many points to which it invites attention.

*RECENT POETRY.**

The month of May is proverbially the poet's month. Last year Mr. Browning characteristically devoted himself to what he called a May-month's amusement—"Balaustion," with the unique "Transcript from Euripides." And this year also May has been especially favoured with gifts of poetry. Not for long has there been such an abundant outpouring of verse for public delectation as during the past month or six weeks. And the style and spirit have been varied enough for all tastes and all seekers—Scripture dramas, epics, hillside rhymes, lyrical dramas, sonnets, and satires; Professor Blackie even promising a series of lays, which is to supersede a guide-book for highland travel, and to make glad the heart of the summer tourist! This is all as it should be. Poetry would be welcome, even though other streams of spiritual refreshing did not dry up; and at a time when the publishers withhold their hands from heavier ventures, and we all begin to think of holidaying in some form or another, it is pleasant to get rhymes instead of reasonings, silvery lines for logical deductions, and figures (of speech) in place of hard facts and arguments. So we dip into our volumes, well-disposed to take the best out of them—the very spirit in which poetry should be read.

Mr. Browning again! Is it not possible that even he—with his inexhaustible wealth of thought and language, his subtle insights, and his peculiar power of swift transition from one mental mood to another—may, after all, write too much, and at once injure himself and his reputation. Three books within one year is surely too much; and this "Fifine" is Mr. Browning's third book since last May; "Prince "Hohenstiel" having been his second. But "Fifine" shows no falling off in Mr. Browning's peculiar power. He revels in metaphysical refinements, he plays with the most abstruse speculations. He cannot content himself with the ordinary aspect of things, however deeply attracted he may be by them; he must find some dramatic pretext for transforming them into mere threads whereon to hang the *mixed* beads of his invention. And truly they sometimes have a dash of the grotesque and *bizarre*, arising as much from the queer order in which they are arranged as anything else; and "Fifine" is the best illustration that possibly could be given of it. The poet and his wife, Elvire, walking through the streets of Pornic, see a lot of players posturing before a show-booth. The poet's eye is caught by one of them—a gipsy girl—finer than the rest, and he throws a piece of money into her tambourine as she passes. His wife, jealous or not, is disposed to look somewhat ill-pleased on her husband's admiration, and expresses herself so. He justifies himself, and apologises for "Fifine"; and this is the whole story, though Mr. Browning, as we might expect, makes it an occasion for giving forth his thoughts on art, on beauty, and a hundred kindred topics—the text of all being that human education, both individually and socially, is by practice in the false to reach the true. "Fifine" therefore is not a poem to be read in a lazy mood: it needs mental exertion and fully awakened sympathy; for Mr. Browning here, as much as in any of his former works, seems to scorn all ordinary laws of association, and to indulge in the most daring of intellectual freaks. Here and there, however, we come on passages of great beauty, as the description of Fifine, and one or two little bits of landscape; but there is a certain impatience to be observed in these, and Mr. Browning's force is reserved for such passages as this on the relation of the soul to the outer world:—

"And what a world for each
Must somehow be i' the soul—accept that mode of speech—
Whether an aura gird the soul, wherein it seems
To float and move, a belt of all the glints and gleams
It struck from out that world, its weaklier fellows found
So dead and cold; or whether these not so much surround,
As pass into the soul itself, add worth to worth,
As wine enriches blood, and straightway send it forth,
Conquering and to conquer through all eternity,
That's battle without end.
"I search but cannot see
What purpose serves the soul that strives, or world it tries
Conclusions with, unless the fruit of victories
Stay, one and all, stored up and guaranteed its own
For ever, by some mode whereby shall be made known
The gain of every life. Death reads the title clear—
What each soul for itself conquered from out things here;
Since, in the seeing soul, all worth lies, I assert—
And nought i' the world, which, save for soul that sees, inert
Was, is, and would be ever—stuff for transmuting—null
And void until man's breath evoke the beautiful—
But, touched aright, prompt yields each particle, its tongue
Of elemental flame—no matter whence flame sprung
From gums and spice, or else from straw and rottenness,
So long as soul has power to make them burn, express
What lights and warms henceforth, leaves only ash behind,
Howe'er the chance: if soul be privileged to find
Food so soon that, at first snatch of eye, suck of breath,
It shall absorb pure life; or, rather, meeting death
I' the shape of ugliness, by fortunate recoil
So put on its resource, it finds therein a foil
For a new birth of life, the challenged soul's response
To ugliness and death—creation for the nonce."

Mr. Longfellow brings us a gift of a very different order; full of that picturesque glow, and sweet effusive sentiment, which sometimes tend to clog a little on the mind. He has none of Mr. Browning's ruggedness or mysticism—or, if he has any of the latter, it is a mysticism of sentiment rather than of thought. The "Three Books" are—a continuation of the "Tales of a Wayside Inn," a sacred tragedy, "Judas Maccabæus," and a "Handful of "Translations," mostly from unknown or but little-known poets, and to a great extent wanting in that clear popular ring which has generally marked the poetry Mr. Longfellow has heretofore dealt with in this way. Much more in accordance with Mr. Longfellow's genius are some of the "Tales of the Wayside Inn," especially the story of the skipper of the good ship Valdemar, who, because he had challenged to run down a spectre ship, was forced to be as good as his word:—

"The lightning flashed from cloud to cloud,
And rent the sky in two;
A jagged flame, a single jet
Of white fire, like a bayonet,
That pierced the eyeballs through.

Then all around was dark again,
And blacker than before;
But in that single flash of light
He had beheld a fearful sight,
And thought of the oath he swore.

For right ahead lay the Ship of the Dead,
The ghostly Carmilhan!
Her masts were stripped, her yards were bare,
And on her bowsprit, poised in air,
Sat the Klaboterman.

Her crew of ghosts was all on deck
Or clambering up the shrouds;
The boatswain's whistle, the captain's hail,
Were like the piping of the gale,
And thunder in the clouds."

The Valdemar is of course wrecked in the contest with the death-bark, the only one of the crew saved being a little cabin boy, who had not shared the disbelief in the Carmilhan or Death Ship. "The Cobbler of Hagenau" is also full of vigour—in parts, we think, better than any of Mr. Longfellow's earlier tales. The drama is like the former Scripture drama of Mr. Longfellow, affectedly over-simple and unequal; but very fine in parts, with here and there exquisite bits of description. This volume will certainly maintain, if it do no enhance, Mr. Longfellow's reputation.

Mr. Payne's "Songs of Life and Death" are of a different order. Clear, mellifluous, full of harmony and studied grace of expression, they deal with scarcely ordinary forms of experience; but, though now and again touched with something of mediæval or mystical quaintness tending to affectation, have yet an absorbing sweetness and attraction. In such poems as "Armida's Garden," "A Song of Roses," "Into the Enchanted Land," and "A Song "before the Gates of Death," we have specimens of the mystical side of Mr. Payne's

* 1. *Fifine at the Fair.* By ROBERT BROWNING. (Smith, Elder and Co.)
2. *Three Books of Song.* By H. WADSWORTH LONGFELLOW. (Routledge.)
3. *Songs of Life and Death.* By JOHN PAYNE, author of "The Masque of Shadows," &c., &c. (H. S. King and Co.)
4. *Pansies—"For Thoughts."* By A. D. T. WHITNEY, author of "The Gayworthys." (Strahan and Co.)
5. *Hillside Rhymes.* (Glasgow: James Maclehose.)
6. *Memory's Pictures.* By the Author of "Memorials of Captain Hedley Vicars." (Nisbet and Co.)

poetry, which has something slightly kindred to the better phases of Mr. Swinburne's genius—Mr. Payne exhibiting not a little of Mr. Swinburne's wondrous craft of words, though showing less recklessness, if we may speak so, and exercising more severity over the utterance of his moods than the other. But scarce anything could be finer than the two or three ballads which Mr. Payne has given us here—especially the first one, "The Westward "Sailing," with which the volume opens—of itself almost sufficient to make a reputation.

Mrs. Whitney has undoubtedly fine imagination, exercised to choicest utterance—only she seems somewhat afraid as yet to give it free rein. She philosophises rather much, and is too intent on forcing common things and ordinary relations into symbols of spiritual truths. The intellectual process is rather too clearly seen through the veil of poetic utterance. This criticism holds of such poems as "A Rhyme of "Monday Morning"—a fault which was to be detected even in some portions of the prose novel—"Hitherto"—itself in some respects a poem. But one or two of the national or patriotic poems here given are very powerful—almost perfect, indeed—especially "The Army of the "Knitters, 1861," which has the ring of the true ballad. We wish we could quote this poem entire; space forbids; we give one stanza:—

"U plift in your strength the bright swords of your fathers;
Repeat for yourselves the brave work they have done!
We've the *side-arms* our mothers wore proudly before us,
And the heart of the field and the fireside is one!"

Such poems as "Rain" and "The Second "Motherhood" have true power, and the latter tells of real lyrical intensity. The little volume well deserved republication here, and we hope it will have many readers. It is pure, bright, and wholesome every way—a contrast in this to some of our own poetry.

The author of "Hillside Rhymes" has true, though simple genius, without either much breadth or much intensity. He seizes a few moods, and utters them on the whole faithfully, with now and again a felicitous verse. "The "Grey Stone on Dollar Law" is finished in execution. It is very noticeable that this Scotch poet is less forcible and direct in the use of the Scotch dialect than in that of the English. There are weak verses in "The Laird's Grave," and "The Laird's Tryst"—which too, somehow, reminds us of a poem of Mr. MacDonald's. "The Weird of Dawyck" is one of the best of the poems; but suffers from loose lines here and there; witness this passage:—

"Dark mem'ries, too, of border feuds,
When hand-to-hand the fight was crav'd,
A face upturned to the breaking dawn
Dead by the Tweed, but honour sav'd.

A mother sought him on the haugh,
She found him near the white-flower'd thorn;
The grass red wet; the heedless birds
Piped sweet strains to the early morn.

And in still nights in upland moor,
Where reedlets of the burn heads croon,
Steel stroke on helm hew'd glints of light,
Beneath the gleam of the peaceful moon,

That looked with love on the stricken dead,
Shedding a calm on the clay cold face,
The agonies and strife of earth
Sublim'd by touch of Heaven's grace."

In "Memory's Pictures" Miss Marsh has given us a number of poems of her youth. They are mostly true and simple in feeling; but lack originality of expresion, recalling poets of a past day—Mrs. Hemans and others; but they are not without merits of their own, and one or two of the pieces have a sustained and graceful completeness.

LORD BROUGHAM'S WORKS.[*]

Lord Brougham was at one time extravagantly over-praised, and just now there is as much danger of his being unduly depreciated. He was always sufficiently disposed to think of himself more highly than he ought to think, and the natural consequence has followed that the world has not only refused to take him at his own valuation, but seems unwilling to recognise his real worth or do justice to the many services he rendered to his generation. It was, undoubtedly, a misfortune that his genius was so versatile, or at least that he employed it in so many fields, instead of concentrating it upon one in which he might have achieved that great eminence for which nature seemed to have destined him. As it is, his reputation has suffered to some extent unjustly, because he attained success in so many departments. It is the habit of those who adopt the current opinion without any attempt to form an independent judgment, to say that an active politician cannot be a profound lawyer, or that a good lawyer can certainly have no claims to literary or scientific attainment. Hence, while one set are ready to disparage Lord Brougham's law because of his literary and political activity, another class suppose that he must have been a mere dabbler in literature and science, or he would never have been able to win the prizes of the law or the senate. By both parties, and by the still larger section who conclude that he must have been second or third-rate everywhere, he has been to some extent misjudged. We do not mean to say that he was master of all the subjects he treated, or that his attainments were at all equal to his own idea of them; but we do assert that he stood higher on most points than popular opinion is prepared to admit. Of all his services few are entitled to greater praise than those he rendered to the cause of education. He had a hearty faith in the value of knowledge, and was anxious, therefore, not only to provide a good scholastic system, but what is of hardly less importance, to create a supply of cheap and popular literature which might familiarise the people with the discoveries of science or the facts of history. As the chairman of the Society of Useful Knowledge, he rendered essential service, but he was not satisfied to encourage the labours of others; he was himself a diligent author, and employed his great talents for the good of the mass of the people as well as of the more educated classes. His works are of varied merit, but, as a whole, they well deserve an honourable place on our library shelves. Messrs. Black have just commenced a reissue of them in neat, portable, and yet cheap volumes. The edition is in every respect entitled to high praise, and ought to command a large sale. The typography is good, the size convenient, and the editing careful. The first two volumes are occupied with the well-known "Historical Sketches of Philosophers" and "Men of Letters in the Reign of George III.," which are too well known to require any criticism here. The edition will be completed in eleven volumes, and will be acceptable to the many admirers of one of the most remarkable men of the last generation.

[*] *Works of Henry Lord Brougham.* Vols. I. and II. (Edinburgh: Adam and Charles Black.)

PROFESSOR DUNCAN OF EDINBURGH.[*]

A short time ago the thinking world was very pleasantly surprised by a thin slip of a volume, which contained records of conversations taken down by a pupil from the lips of a revered instructor. There was a clearness and depth, a Coleridgean penetration, now and then, in these detached utterances, which could not but prompt the question why one who had thought so much had written so little—why one who was so rich in meditative wealth, and could express himself with such graceful sublety on matters the most abstract, had never done anything to make himself generally known. Inevitably, the rather stale proverb rose to the lip—the world knows little of its greatest men. There were a few, however, to whom Mr. Knight's "Colloquia Peripatetica"—Reminiscences of Conversations with Professor Duncan of Edinburgh—looked only like the realisation of a long-nursed expectation. For Professor Duncan, though the labour of writing was irksome, nay, even intolerable to him, was a great conversationalist; he was perhaps the finest talker on philosophical and theological subjects that Scotland has ever produced. "Why do *you* "not write a book?" asked one of him when he was reading his friend Dr. Davidson's volume on Job. "I cannot write," was his reply, "I'm just a talker." He was more subtle than brilliant, though always clear and incisive; he hit the nicest distinctions, and made them luminous; and brought up illustrations from the obscurest quarters. He was an omnivorous reader, and had the learning of a Rabbi—which, indeed, procured him that very distinction, for he was called, with a sense of its fitness that wholly took out of it the hidden sting of satire that usually lurks under a "by-name"—*Rabbi* Duncan. To the public generally, of Edinburgh in especial, he was looked on as a rarity—as a character, in one word; for the most wonderful stories were current of his extraordinary learning and of his as extraordinary absence of mind. How, for example, going from Corstorphine to preach one rainy Sabbath morning, he on the journey met so stiff a gale that, to save his umbrella, he had to turn round in order to get the wind in his back; but, forgetting to make the second turn-about, he walked on, absorbed in his own thoughts, till he found himself once again at his own door in Edinburgh. Scores of such mythical stories were current about the Rabbi, whose absence of mind was, however, in soberest truth, very extraordinary.

Dr. David Brown, of Aberdeen, a very close friend of Duncan's from his boyhood, was in every way well fitted to write this memoir, both through knowledge and sympathy. We are sometimes inclined to think that he had too close knowledge of the subject in their earlier days, and has perhaps dwelt a little too exhaustively on the spiritual moods and incidents of that period. He has done this, however, with a sympathy and refinement alike remarkable, and with a thoroughness which shows at once fine biographic tact, and a psychological subtlety which is certainly rare. For Duncan's spiritual history was almost as unique as his mental one—indeed the two intertwist and revolve round each other in such a way that they cannot be really separated; and in this lies the difficulty of writing his history, as no doubt Dr. Brown has felt it. The story of his conversions—for, to use his own phrase, he was twice converted—first from Atheism or Spinozism to Theism, and then to true ideas of the Holy Spirit and the Atonement—are full of interest psychologically, but scarcely otherwise. The memoir is faithful in that it is, directly and indirectly, a faithful reflection of the subject of it—so faithful that we fear it will not be so popular as we could wish. Had it been less faithful, it might have been, in a popular sense, somewhat more interesting.

There was not much that was striking in Duncan's outer life. He was the child of a "plain, "working" shoemaker in Aberdeen; his mother died when he was five years old, and he was left in the charge of a cross-grained father, who, luckily for the boy, married a second time, an intelligent and good woman. A few years afterwards, Duncan's father died, and she also married again—her husband doing, in every way, a father's part by the boy: for which to the end he was grateful, always treating them as his real parents. In spite of his passion for learning, he did not distinguish himself either at school or college. From the very first, he seems to have had a predilection for out-of-the-way, miscellaneous reading, rather than for regular tasks. He took the degree of M.A. in 1814, and at once entered the Divinity Hall. During his student course he was beset by the Pantheistic atheism of which we have spoken; and a very memorable point in his spiritual life was his meeting with Cæsar Malan, to whom he says he owed much. In 1830 he received ordination, and became minister of Persie, in Forfarshire, where he ministered very successfully. Then he was for a few years in Glasgow, where he became a candidate for the Hebrew chair, sending to Sir James Graham, then Lord Rector of that university, the most original letter of application, with testimonials from himself, for he averred that "he was placed in "the somewhat untoward position of a person "who feels more conscious of fitness to grant "certificates, than cognisant of individuals "from whom it would beseem him to receive" [them]. He was disappointed, however, and shortly after went as missionary to the Jews at Pesth, where he did an earnest work. At the Disruption of 1843, Dr. Duncan threw in his lot with the Free Church; and on a Hebrew chair being founded in their New College in 1844, he was at once appointed to it; and from that time onward to his death spent a busy professorial life, varied with preaching here and there when requested.

There was in Duncan's character a peculiar mixture of subtlety and simplicity. This accounts for much that is strange in his biography. In some respects, he never thought as a man at all; but always as a child; and hence in respect to much there was a peculiar element of puzzled surprise in his thinking. And he never laid down a hard and fast system. He got hold of some great principles, and there rested, not troubling himself about the practical contradictions that would often rise out of his position. He had been a voluntary for thirty years; and yet near the end of his life he writes:—

"The Voluntary principle is not only anti-Christian, but Atheistical. I wish I had strength to define it. I see the outlines and shadows of many things which I cannot grasp. This question I would like to consider—what in the light of reason and of Scripture, is a nation before God?—how is it constituted, and what constitutes it? A nation, a State, a city, a republic, is not mere aggregation of such individuals, but is a unity, bound together by a common polity, having the bond of common law and magistracy.

On such subjects his thinking was inconclusive. "I do not forbid you to speculate," he said to a student in his last days. "I like "speculation. I have speculated a great deal "during my life, but now that I am turning "an old man, I am in love with the facts." Then in a *quasi*-humorous tone, "Now that I'm "an old man, I have just come back to the

[*] *Life of the late John Duncan, LL.D., Professor of Hebrew and Oriental Languages in the University of Edinburgh.* By DAVID BROWN, D.D., Professor of Theology, Aberdeen. (Edmonston and Douglas.)

"theology of the auld wives and bairns. I like "that."

This childlike element in his character—which at no period was effectually weakened by contact with the practical world; for at all times he stood apart from it in an atmosphere of his own—was very beautiful, and it grew stronger as he grew older—

"Accompanying him home one light evening," writes Mr. Davidson, the artist, "we took our way by the Meadows, where hundreds of lads and boys were playing at all kinds of healthful games. A football come rolling near us, after which some little boys were running, when the Doctor took a run also to give it a kick, but a little boy getting the start of him, sent it past him in a moment, at which he had a hearty laugh. It was a lovely evening, and before turning off to his house he stood looking over the bright, busy, green Meadows, and said, 'I shall soon be leaving all I see, and I should like to carry away with me a good impression.'"

And this same simplicity was seen as much in his strange absence of mind as aught else. When he went first to Persie, he took it into his head to walk a considerable distance the last part of the way. A gig had been sent to meet him; and, finding he had started from the point agreed on, the driver was instructed to keep a sharp look out on the road, as being sure to overtake him. About half-way Mr. Duncan was found, lying off the road a little, absorbed in a Dutch Grammar, although it was getting late on Saturday, and he had to preach the next day. "Once and again," says Dr. Brown, "when in "such a place as Greenock, at whose quay "steamers lay almost every hour—some on "their way down, others up the Clyde—he "would take the wrong steamer, and plunge "into some book below stairs; and, on the "boat stopping, would ask if they had got to "Glasgow (where perhaps he had to preach at "a given hour). 'Glasgow, sir? your're at "'Rothesay,' would be the reply. But he "would take this quite coolly, and just put his "foot in the next boat to Glasgow. It has "been said—I know not with what truth, "though I think it not incredible—that, "having on one occasion to dine out, he went "to his bedroom to dress, but after taking off "part of his clothes, in a dark winter after-"noon—supposing it night—he went to bed."

Dr. Brown writes again:—

"Knowing his snuff-taking exorbitance, his friends, lest this should cause offence [in Glasgow], got him persuaded to take a smelling-bottle in place of it for the occasion. But they little knew that his absence was greater than what they wished to hide. For in the course of the sermon, getting absorbed with his subject, he snuffed up the salts instead of smelling them, and never perceiving his mistake, he went on till he emptied the bottle, which by degrees so sickened him, that it was no wonder his preaching was ineffective."

These traits were most consistent with the beautiful childlikeness of his whole character—which was every way unique; and a study of his simple, unselfish life will be a refreshment to many, and afford them such room; as few lives present for psychological comparisons.

BRIEF NOTICES.

The *Fortnightly* has a solid, but still very readable, number this month. Mr. Frederick Harrison contributes a spirited article on "The Monarchy," in which he proves that we are already Republicans, that the Monarchy is a mere name—that Mr. Gladstone is as much President of the realm as General Grant is of America—only a little more bothered, perhaps, than the General is by the enforced visits to Balmoral or Windsor. "Virgilius, the Enchanter," is a very interesting sketch of the middle age romances which transformed Virgil into an enchanter. Professor Dowden is somewhat tinged with doctrinaire notions; but his essay on "Victor de Laprade" is very good, though there is in it a little too much of the tone of patronage. Laprade belonged to the moral school—what Mr. Dowden, were it not that he boasts himself a "sympathetic critic," would doubtless call the "pedantic or narrow-minded "school"; and it is clear, even from this article, that Mr. Dowden's sympathies are more with the men that Laprade opposed than with him. But the essay is very finished, for all that. He is right in quoting Vitet's capital characterisation of Laprade as having "ennobled "the Idyll with an epic greatness and inspiration." "The Republican Movement in Europe" is a wide and generous survey of political tendencies for sometime past; and "Pictures at the Royal Academy," by Professor Henry Morley, is at once impartial, truthful, and full of insight. The number, on the whole a good one, though without much variety, winds up with some more chapters of Mr. Anthony Trollope's "Eustace Dia-"monds," which is very much in the ordinary vein of his descriptions of English society.

Ethics for Undenominational Schools. Translated from the German of Dr. WILHELM FRICKE, by Dr. ALEX. V. W. BIKKERS and JOSEPH HATTON. (London: Grant and Co., 102, Fleet-street.) This book is commended to us by the authority and opinion of Count Moltke, who, writing to the author, says:—"Without doubt "your book will prove rich in blessings for national "education generally." We should be slow to differ from the count in his estimate of the value of a new gun, but we do not know why we should hesitate to do so in reference to a school book. The conclusion at which we have arrived is just the opposite, and we cannot but think that so far from being rich in blessings, the book will be found a tiresome classification of things that do not need classification. The translators seem to offer this book as a substitute for the religious teaching which teachers in undenominational schools will not be permitted to give. We can only say that in the hands of a judicious teacher this treatise may be made useful; but then such a teacher might be trusted to find his own illustrations in morals. Moral philosophy is not more calculated to make people virtuous than any other philosophy. It may be a contribution to intelligence, but it supplies no motive. As a study it cannot be profitably introduced into our primary schools. It is too abstract, demands too much reflection and thought, and should be looked at through the eyes of experience and practical knowledge of the world. The scientific study of morals doubtless has its value—it certainly is not without interest; but the poets are better schoolmasters than the philosophers, and we would rather teach a boy to admire heroic deeds in song, than make him read from this ethical treatise. We do not speak disparagingly of the book as a book. It seems very well drawn up, its definitions are clear, its precepts are faultless, its extracts of poetry are apt and illustrative; but it is not in our judgment the sort of book to be substituted for the Bible or the poets.

No Fatherland, by Madame VAN OPPEN (Tinsley), is a sort of nondescript. It is full of political reminiscence, intrigue, complication; and the creative element is quite subordinate to the indirect enunciation of certain political ideas, which should themselves have been subordinate in what professes to be a novel. We have studies in diplomacy, and glimpses even of emperors. We have to do with many nationalities—now we are in France, now in Germany, now in Switzerland, and now in Russia; and we are introduced, if not to Turks, then to Greeks. One or two of the characters are fairly well done—especially Dolores, of whom we have here and there real features. Agnes, too, is good, with much of the strength of her nation. We must say, however, that we regard this class of work as necessarily a failure; so that in speaking thus we relieve ourselves from any harshness towards *the* book before us, which has good points, and is fairly well written.

The Orphan Colony of Jews in China. By JAMES FINN, M.R.A.S. (Nisbet and Co.) In this little volume Mr. Finn gives us some very interesting and curious information respecting a colony of Jews which has been located in Tae-fung-foo, in central China, from a very distant date. These Jews cannot tell how they reached China, or at what precise period. They have vague traditions of a true worship, but the practice of it ha almost died out, with the knowledge of the Hebrew tongue. They have still, however, a temple, and some of the ancient rites continue to be practised, though sacrifice and circumcision have both fallen into disuse, and the colony has gradually formed alliances both with heathens and Mahommedans. There is a peculiarly touching simplicity and pathetic endeavour to appear worthy of their descent in some of the letters Mr. Finn here gives us from them; and there is likewise something striking in the history of one of these letters which reached, after nearly twenty years' delay, through changes and miscarriages. We have read the book with deep interest; but we are afraid nothing awaits the Chinese children of Abraham save gradual absorption by the nations around them.

The new edition of *Spiritualism Answered by Science*, by EDWARD W. COX, I.L., F.R.G.S. (Longmans), is considerably enlarged, and many additional facts are cited, and new points made against the attitude taken up by many men of science in the question of spiritualism.—*Hints for the Evidences of Spiritualism*, by M. P. (Trübner), has a kindred aim, but as in the case of "The Debateable Land," by Mr. R. Dale Owen, it lays more stress on the historical side of the argument, and gathers together the salient points very well. In the outset the antecedent credibility of spiritualism is proved, and the general probability in its favour estimated, the result being thus: that there is as much evidence for it as for any other creed. Then objections are answered carefully and guardedly, and the result is reached that the theory of psychic force does not exhaust all the facts, and that there is something in spiritualism beyond this. The little book is well written, and if we do not see our way to accept some of its propositions, we can yet say we have been interested by it.

The Home-Life of Jesus of Nazareth. By the Rev. AUGUSTUS GURNEY, M.A., vicar of Wribbenhall, Kidderminster. (Rivingtons.) Probably most devout students of the life of Christ have wished, at some time or other in the course of their studies, that more had been left on record concerning the history of the thirty years during which He was being mysteriously prepared for His, so short, but so Divine, ministry. Endeared as He becomes to the hearts that know and love Him, every incident of His course acquires an ever-deepening meaning, and it seems natural that regret should be felt that so little is known of a period which *must* have been full of the holiest significance. We are not surprised, therefore, that Apocryphal Gospels were professedly written to throw light on Our Lord's youth and childhood. The attempt, of course, was a failure, and the result was a collection of self-convicted fables. In reality, however, much more may be obtained by a patient study of the few and scant records that we have, than is commonly supposed. To any one who wishes to be convinced of this we can cordially commend the small and unpretending book before us. It treats, indeed, of other subjects besides the "Home-Life" of Christ, but it deals with this chiefly. We would specially call the reader's attention to the chapters which treat of "growth in quietness," and "the Father's sanction of the Son's Home-life." There is nothing far-fetched or strikingly novel in the way in which the various points are discussed; but all is argued in a devout spirit, with much naturalness of manner and common sense. This is as much as most readers of religious books require.

We are glad to see a second edition of Dr. Stoughton's *Daily Prayer-book* (Hodder and Stoughton), for it is admirably suited to secure its end. The prayers being by several hands, there is due variety of style; yet always the unaffected simplicity of expression which is essential to give devotional utterance its true effect.

Gleanings.

An Illinois genius claims a patent for a machine for driving hens out of a garden.

A box containing a black bear was received at an express office in San Francisco the other day, with this inscription:—"Black Bare. Ef yew don't want to get bit, keep your fingers outen the crax!"

There is a certain Methodist church which stands on the boundary line between Ohio and Pennsylvania, in such a way that the pulpit is in the former State and the pews in the latter. A Pennsylvania paper thereupon takes occasion to state that while the hearers are in one State the preacher is in another State discoursing on the future State.

The *Carnarvon Herald* states that "Mr. Stanley" the representative of the *New York Herald* who has proceeded to Africa in search of Dr. Livingstone, is a Mr. John Thomas, a native of Denbigh, whose mother at the present time keeps a public-house at St. Asaph.

Some American reporters have reached the highest notch in the region of pure imagination, as will be seen by the following brilliant paragraph: "A Connecticut boy swallowed three marbles and four bullets recently, and being somewhat of a bony structure, is now utilised by the neighbours, who borrow him as a rattle-box to amuse their babes and sucklings."

NOTICE.—The clergy and gentry are respectfully informed that Messrs. Dollond have removed from 59, St. Paul's Churchyard, to No. 1, Ludgate-hill, where Spectacles and Eyeglasses may be had to suit every peculiarity of sight.—Trial glasses sent to any part of the kingdom carriage free. No Travellers employed. Established 1750.

Births, Marriages, and Deaths.

[*A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.*]

BIRTHS.

NEWPORT.—June 11, at 60, Regina-road, Tollington-park, Holloway, N., the wife of Rev. G. O. Newport, of a son.

MARRIAGES.

HORNER BRIGGS.—June 6, at East-parade Chapel, Leeds, by the Rev. Eustace R. Conder, Mr. John Horner, Chapel-Allerton, to Mary Ann Briggs, eldest daughter of the late Mr. Joseph Briggs, Melbourne, Australia, formerly of Potternewton, Leeds.

LORIMER—LORIMER.—June 11, at 9, Dryden-place, Edinburgh, by the Rev. Sir Henry Wellwood Moncrieff, Bart., D.D., assisted by the Rev. Professor Lorimer, D.D., father of the bridegroom, John Archibald Lorimer, L.R.C.P. Lond., of Farnham, Surrey, to Harriet Annie, eldest daughter of James Lorimer, Esq., C.E.

ASTON—COOTE.—June 12, at the Free Church, St. Ives, Hunts, Howard Aston, eldest son of James Allport, Esq., of Littleover, Derby, to Sarah, eldest daughter of Thomas Coote, Esq., of St. Ives and Bournemouth.

BLAKE—HADEN.—June 12 at the Tabernacle, Trowbridge, Wilts, by the Rev. T. Mann, John Heritage, eldest son of Alfred Blake, of Chitterne, Heytesbury, to Marianne, eldest daughter of George Nelson Haden, Trowbridge.

HOTTEN—COLLINS.—June 12, at Camberwell-green Chapel, by the Rev. John Pillans, William Gummow Hotten, of Trelasker, Corselly, Cornwall, to Clara, elder daughter of Joseph Collins, of Camberwell.

WARNER—CROWLEY.—June 14, at the Friends' Meeting-house, Alton, Hants, John Warner, of Croydon, son of the late John Warner, jun., of Hoddesdon, Herts, to Alice, youngest daughter of the late Abraham Crowley, of Alton

DEATHS.

VERNON.—May 29, at Uttoxeter, Thomas Vernon, aged 31 years.

PEASE.—June 10, at Osborn-house, Great Malvern, from the effects of scarlet fever, Gurney Pease, Esq., of Walworth Castle, Darlington, fourth surviving son of the late Joseph Pease, Esq., aged 33.

HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

KINAHAN'S LL WHISKY.—This celebrated and most delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words "Kinahan's LL," on seal, label and cork. Wholesale Depot, 6A, Great Titchfield-street, Oxford-street, W.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, June 12.

ISSUE DEPARTMENT.

Notes issued	£37,105,980	Government Debt	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	22,105,980
		Silver Bullion	
	£37,105,980		£37,105,980

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity)	£13,315,702
Rest..... ..	3,156,007		
Public Deposits ..	11,765,765		
Other Deposits ..	16,574,549	Other Securities ..	20,101,273
Seven Day and other Bills	330,889	Notes	12,241,695
		Gold & Silver Coin	721,540
	£46,380,210		£46,380,210

June 13, 1872. GEO. FORBES, Chief Cashier.

HOLLOWAY'S PILLS.—WEARY OF LIFE.—Derangement of the liver is one of the most efficient causes of dangerous diseases, and the most prolific source of those melancholy forebodings which are worse than death itself. A few doses of these noted pills act magically in dispelling low spirits and repelling the covert attack made on the nerves by excessive heat, impure atmospheres, over indulgence, or exhausting excitement. The most shattered constitutions may derive benefit from Holloway's Pills, which will regulate disordered action, brace the nerves, and increase the energy of the intellectual faculties. The mighty influences exerted over the mind by the stomach is now universally admitted; quick digestion banishes mental gloom. No person should be blind to these grand lessons of experience.

Markets.

CORN EXCHANGE, MARK LANE, Monday, June 17.

The fresh supplies of English and foreign wheat are small. Since the favourable change of the weather, the demand has been inactive, and the trade was dull this morning at a decline of 1s. to 2s. per qr. on English wheat. In foreign wheat little business was done, and in some description at 1s. per qr. below last week's sales. Flour was 6d. per barrel and 1s. per sack lower. Beans and peas were unaltered in value. Indian corn sold slowly at former prices. Barley less inquired after, but unchanged in value. Of oats arrivals are liberal. Fine qualities remain scarce, and support previous prices. Swedish oats are rather lower, according to condition they arrive in. At the ports of call a few cargoes have been reported, and 1s. per qr decline would be accepted for wheat. Barley and Indian corn are without change in value.

CURRENT PRICES.

	Per Qr. s.	s.		Per Qr. s.	s.
WHEAT—			PEAS—		
Essex and Kent, red..	—	to —	Grey	32	to 34
Ditto new.. ..	52	to 60	Maple	36	38
White	—	—	White	36	40
„ new ..	58	65	Boilers	36	40
Foreign red ..	55	57	Foreign	37	40
„ white ..	59	62			
			RYE—	36	38
BARLEY—					
English malting	29	32	OATS—		
Chevalier.. ..	36	42	English feed ..	20	25
Distilling.. ..	29	33	„ potato..	25	32
Foreign	28	51	Scotch feed ..	—	—
			„ potato..	—	—
MALT—			Irish Black ..	17	20
Pale..	—	—	„ White ..	17	21
Chevalier.. ..	—	—	Foreign feed ..	15	17
Brown	51	56			
			FLOUR—		
BEANS—			Town made ..	48	54
Ticks	32	34	Best country households ..	41	44
Harrow	34	36	Norfolk & Suffolk	39	41
Small	—	—			
Egyptian.. ..	31	32			

BREAD, Monday, June 17.—The prices in the Metropolis are, for Wheaten Bread, per 4lbs. loaf, 7½d. to 8d.; Household Bread, 6½d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, June 17.—The total imports of foreign stock into London last week amounted to 8,444 head. In the corresponding week in 1871 we received 14,869; in 1870, 8,168; in 1869, 12,488; and in 1868, 7,410 head. Owing to the warm weather the cattle trade to-day has been depressed, and with large supplies of stock on offer prices have given way. The market has been more freely supplied with beasts, and the Norfolk stock has come to hand in good condition. In all breeds sales have progressed slowly, and prices have receded 4d. per 8lbs., the best Scots and crosses selling at 5s. 6d. to 5s. 8d. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,600 Scots and crosses; from other parts of England 500 various breeds; and from Scotland 20 Scots and crosses. The supply of sheep was much larger than on Monday last, and considerably in excess of requirements. The demand for all breeds was inactive, at a decline of 2d. to 4d. per 8lbs. Lambs met a slow sale, on easier terms. Calves were neglected, and easier. Pigs nominal.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	2	8	to 3	4	PrimeSouthdown	5	10	6	0
Second quality .	3	8	4	4	Lge coarse calves	4	4	4	8
Prime large oxen	4	8	5	4	Prime small .	5	0	5	8
Prime Scots . .	5	6	5	8	Large hogs . .	3	8	4	4
Coarse inf. sheep	3	10	4	6	Neat sm. porkers	4	4	4	8
Second quality .	4	8	5	0	Lamb	6	8	7	8
Pr. coarse wooled	5	4	5	8					

METROPOLITAN MEAT MARKET, Monday, June 17.—There is a moderate supply on offer. The trade is dull, at our quotations.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef .	3	0	to 3	4	Middling do. .	4	4	to 4	6
Middling do. .	3	6	3	10	Prime do. . .	4	10	5	0
Prime large do.	4	4	4	8	Large pork . .	3	0	4	0
Prime small do.	4	10	5	6	Small do. .	4	2	4	8
Veal	4	8	5	0	Lamb	6	4	7	0
Inferior Mutton	3	6	4	0					

PROVISIONS, Monday, June 17.—The arrivals last week from Ireland were 555 firkins butter and 3,660 bales bacon, and from foreign ports 23,691 packages butter, 1,486 bales and 93 boxes bacon. In Irish butter the sale is very limited. Higher prices are asked for third and fourth Corks in consequence of the advance in the Irish markets. Foreign met a good sale, and prices advanced 2s. to 4s. per cwt. The bacon market ruled slow. No change in value of best Waterford; but all other descriptions were pressed for sale at irregular rates. Lard slow; best Waterford bladdered declined 2s. per cwt.

HOPS.—BOROUGH, Monday, June 17.—The transactions of the past week have been on a more limited scale as far as the consumptive business is concerned; prices, however, have been well sustained by an active export business, principally effected on New Sussex, for America. Several large parcels have gone forward, and this class is getting very scarce. The best class of yearlings have been also in good demand, and realise full rates. Our reports this morning from the plantations indicate in some places an increase of "fly," but the favourable weather of the last few days has materially improved the appearance of the bine, and upon the whole the prospects are more promising. Continental markets are quiet. Sprinklings of "fly" are reported in Belgium and Bavaria; the bine generally is said to be in a healthy condition. Mid and East Kent, 10*l.* 10s., 12*l.* 12s., to 17*l.*; Weald, 8*l.* 10s., 9*l.* 9s., to 10*l.* 10s.; Sussex, 7*l.* 15s., 8*l.* 8s., to 9*l.* 9s.; Farnham and country, 11*l.* 11s., 13*l.* to 16*l.* Yearlings—Mid and East Kent, 3*l.*, 4*l.* 4s., to 6*l.* 10s.; Weald of Kent, 3*l.*, 4*l.*, to 5*l.* 15s.; Sussex, 3*l.* 5s., 3*l.* 15s., to 5*l.* 12s.; Farnham and country, 6*l.* to 7*l.*; Olds, 1*l.* 5s., 1*l.* 10s. to 2*l.*

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, June 17.—These markets have been only moderately supplied with potatoes. The trade has been dull at our quotations. Rocks, 130s. to 150s. per ton; Regents, 150s. to 170s.; Flukes, 190s. to 200s.; Victorias, 190s. to 200s.; French, 95s. to 100s.; Jerseys, 9s. to 10s. per cwt.

WOOL, Monday, June 17.—The tone of the wool market has been quiet, but a hopeful tendency is, at the same time, apparent. Lustre wools are principally dealt in, the demand for clean lustres and other sorts being only to a moderate extent.

COVENT GARDEN MARKET, Friday, June 14.—Supplies moderate, but likely to improve. Out-door strawberries are just making their appearance, those from under glass being nearly over.

OIL, Monday, June 17.—The market for linseed oil has been quiet, and not much business has been done in rape. Other oils have been in limited request.

TALLOW, Monday, June 17.—Market steady. Y.C. on the spot, 53s. 6d. per cwt. Town tallow, 42s. 6d. net cash.

COAL, Monday, June 17.—Factors succeeded in realising an advance on last day's sale. Hetton's Wallsend, 24s. 6d.; Hettons Lyons, 22s. 9d.; Hartlepool, original, 25s.; Lambtons, 24s.; Holywell Main, 22s.; Hartley's, 23s. 3d.—Ships fresh arrived 31, ships at sea 5.

Advertisements.

GREAT REDUCTION IN PRICE.

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DOUBLE-LOCK AND ELASTIC STITCH

SEWING MACHINES,

Long acknowledged as

THE BEST,

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A GENTLEMAN in his thirty-fourth year is SEEKING an APPOINTMENT. Moderate salary required. He has had the entire management of an office for the last fourteen years, has been a member of a Nonconformist church for over sixteen years, is a good Accountant and Correspondent. Undeniable references, &c. Apply, by letter, to "Confidential," 11, Magdala-villas, Manor-road, New-cross, S.E.

TO PARENTS and GUARDIANS.—A PHARMACEUTICAL CHEMIST in the West of England REQUIRES an APPRENTICE. He will have a Comfortable Home, and the very best opportunities for learning the business. A premium required.—Address J. B. Guyer, 11, Strand, Torquay.

AN ENGLISH COLONY for MINNESOTA.

The Rev. GEORGE RODGERS, Congregational Minister, of Stalbridge, Dorsetshire, will leave about the 18th July with the view of visiting Minnesota, and examining the lands of the Northern Pacific Railroad, preparatory to the organisation of an English Colony, to go out in the Spring of 1873. Respectable parties desirous of accompanying Mr. Rodgers in his preliminary journey may obtain further information from GEORGE SHEPPARD, 34, New Bridge-street, Blackfriars, London.

POULTRY CHAPEL, LONDON. Opposite the Mansion House. To Ministers, Deacons, and others.—Mr. ABRAHAM SMITH is favoured with instructions by the Trustees, in consequence of the above being sold to the London Joint Stock Banking Company, to SELL by AUCTION, on FRIDAY, June 21, at Eleven o'clock precisely, the whole of the Furniture and Effects, including an Antique Sacrament Service, the substantial Furniture of the Minister's Rooms, Brussels Carpets, excellent Cocoa Matting, a large quantity High-back Forms (various sizes), Windsor Stool Desks, "Alfred Williams' Patent," Eight-day Dial by Hughes, quantity Horsehair Seats for Pews, covered in Damask, and a multiplicity of effects, which may be found accurately described in catalogues, to be had of the Auctioneer, Winchester House, Old Broad-street, E.C.

NEW COLLEGE, LONDON.

The TWENTY-SECOND ANNUAL GENERAL MEETING will be held at the COLLEGE, Finchley New-road, on FRIDAY EVENING, June 21st. The Chair will be taken at Six o'clock by the Rev. THOMAS BINNEY, Chairman of the Council. One of the Senior Students will read an Essay on "John Knox." Several Ministers and other gentlemen have promised to take part in the proceedings. Special interest attaches to this Meeting on account of the approaching retirement, after long service, of two of the Professors. The Council hope, therefore, to see as large an attendance as possible of the supporters of the Institution.

W. FARRER, LL.B., Secretary.

N.B.—The College is easily accessible by the Metropolitan and St. John's-wood Railway (Swiss Cottage Station), the North London and Hampstead Junction (Finchley-road Station), and the Midland (Finchley-road Station).

NEW COLLEGE, LONDON.

CANDIDATES desiring admission, as Students for the Ministry, at the commencement of the Session in September, are reminded that applications and testimonials will be received until the end of July. If possible, however, they should be sent in at once.

All necessary information may be obtained from the undersigned, at the College, Finchley New-road, Hampstead, N.W.

W. FARRER, LL.B., Secretary.

LONDON FEMALE PENITENTIARY,
166, PENTONVILLE-ROAD, N.

The SIXTY-FIFTH ANNUAL MEETING will be held (D.V.) at the INSTITUTION, on FRIDAY, June 28, 1872. The President, the Right Hon. the Earl of CHICHESTER, will take the Chair at Three o'Clock. The House will be open for inspection, and the sale of articles of Ladies' and Children's Clothing made by the Inmates, from Eleven to Three o'Clock.

HENRY SPICER, W. L. NEWCOMBE, } Hon. Secs.
W. H. CATAR, Assist.-Sec.

EVANGELISATION SOCIETY,
18, BUCKINGHAM-STREET, STRAND, W.C.

This Society has been established for several years for the purpose of co-operating with ministers and others in promoting Evangelistic work throughout the country. All expenses are paid when necessary. The meetings to be held on neutral ground when possible. Evangelists of all ranks in life go out for this Society. As long a notice as possible is requested. Apply to the Honorary Secretary, 18, Buckingham-street, Strand, W.C.

HOUR OF PRAYER.—Several Ministers, in different parts of the country, who are anxious to see an outpouring of the Holy Ghost on the Church of Christ and on the whole country, have decided to set apart, for the next three months, JUNE, JULY, and AUGUST, AN HOUR every SATURDAY EVENING, from eight to nine o'clock, to pray for this gift of God. They warmly invite all Ministers and other Christian friends to join them in supplication at that hour.

CHLORALUM. An odourless, non-poisonous disinfectant. The saline antiseptic. Harmless as common salt.

15, Pembroke-road, Dublin,
11th September, 1871.

Sir,—I beg to state that the chloralum powder and solution have been largely employed in this city, and with the most complete success.

The bed of the River Liffey, which emitted a very offensive odour during the recent warm weather, was most satisfactorily disinfected by chloralum powder at the rate of only one pound per 25 square feet.

I have found it most efficacious as a purifier of stables, and I use it constantly in my own house. Altogether, I may say of chloralum that it is a very valuable sanitary agent, and one which is certain to come into general use.

I remain, your obedient servant,
CHAS. A. CAMERON, M.D.,
Professor of Hygiene, Royal College of Surgeons, and Analyst of the City of Dublin.

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Chloralum Wadding is used extensively as a disinfectant in coffins. A dead body, when covered with Chloralum Wool, cannot convey infection.

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CHESHUNT COLLEGE.

The ONE HUNDRED AND FOURTH ANNIVERSARY will be held on THURSDAY, June 27, 1872.

Divine Service will commence at Eleven o'Clock.

The Annual Sermon will be preached by the Rev. J. OSWALD DYKES, A.M.

A Cold Collation will be served in a Marquee, in the College grounds, at Half-past One o'Clock. Rev. ROBERT HALLEY, D.D., will preside.

At Half-past Four o'clock, the Prizes and Certificates of Honour will be distributed.

Tickets for Dinner and Tea, 5s., and for Tea, 1s., may be obtained from the Secretary, at the College Rooms, 13, Blomfield-street, E.C. Tickets and Seats are correspondingly numbered, and are only to be secured prior to the day of the Anniversary. Early application is necessary, as only a limited number will be issued.

Trains leave the Great Eastern Station, Bishopsgate-street, for the Waltham and Cheshunt Stations, at 9·30 and 10·30 o'Clock.

CONGREGATIONAL UNION of ENGLAND and WALES.

At a Meeting of the Committee of the Congregational Union of England and Wales, held on the 4th June, 1872, the following resolution was unanimously adopted:—

"Whereas the American Missionary Association, endorsed by the Congregational Union of England and Wales at Bristol in 1866, and by the American Congregational Council at Oberlin in 1871, has deputed the Rev. Dr. Healy to visit Great Britain in behalf of the great and necessitous missionary work in the Southern States among the Freedmen. Therefore

Resolved—That being impressed with the peculiarity of the case as calling for the immediate aid of British Philanthropists at this critical time in the Freedmen's work, we assure our American brethren of our fraternal regard and warmly commend Dr. Healy, and the Association he represents, to the sympathy and assistance of the Churches of this Union.

ALEXANDER HANNAY, Secretary.

RAGGED CHURCH and CHAPEL UNION, 4, TRAFALGAR-SQUARE, CHARING-CROSS, LONDON. Founded 1853.

Patron—The Right Hon. the Earl of SHAFTESBURY.
President—The Right Hon. Lord EBURY.

Rule 1.—The object of this Association is to raise funds to assist in providing buildings for places of Worship for the sole and exclusive use of the Destitute Poor of the Metropolis.

FUNDS ARE EARNESTLY NEEDED TO MEET THE MANY PRESSING APPEALS MADE TO THE COMMITTEE.

The number of Places of Worship connected with the Union is 77. Were that number multiplied tenfold there would be room for them. The Committee feel that they cannot too earnestly press upon all who are interested in Christ's work that the class whom they seek to evangelise will not trouble themselves to seek after the Gospel. The Gospel must be carried to their very doors; they must be "compelled" to come in; and this can be accomplished only by establishing places for meeting to which they can resort without trouble, and without form or ceremony. Such places can be maintained at a small expense or cost.

The following sums are thankfully acknowledged:—

G. D. Digby, Esq.	£5 0 0	Lady Martin	£5 0 0
C. E. Lane, Esq.	2 2 0	J. W. Pyke Nott, Esq.	3 0 0
S. R. Bosanquet, Esq.	2 2 0	J. Biddle, Esq.	2 2 0
Rev. S. R. Roe	2 2 0	W. Atkinson, Esq.	5 0 0

Contributions will be thankfully received by the Treasurer, Arthur Sperling, Esq.; the Hon. Secretary, Rev. Dr. Hugh Allen, Rector of St. George's, Southwark; the Secretary, Mr. W. A. Blake, 4, Trafalgar-square (W.C.); or by the Bankers, Messrs. Smith, Payne and Smith, 1, Lombard-street (E.C.), and at the office of the "Nonconformist."

THE SPREAD of INFIDELITY.—The Committee of the Christian Evidence Society are desirous of extending their operations in the Provinces. They endeavour to counteract the spread of Infidelity by the organisation of Courses of Lectures, to be delivered more especially in those towns where the most active efforts of Infidels are being put forth. To fortify the minds of the young against the arguments of sceptics, classes are conducted at which prizes are offered for examination in the Evidences of Christianity. These modes of operation necessarily entail expense, and the income of the Society being insufficient to meet this outlay, the committee appeal to those who value the Divine Revelation to sustain them by pecuniary contributions.

Donations and Subscriptions will be most thankfully received by the Treasurer, C. H. MARTEN, Esq., at the Offices of the Society, 2, Duke-street, Adelphi, or by Messrs. BARCLAY, BEVAN, and Co., Lombard-street.

MILL HILL SCHOOL, MIDDLESEX,

HEAD MASTER—

RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

SECOND MASTER—

J. H. TAYLOR, Esq., M.A., Queen's Coll., Oxford; Double First in Moderations, and 2nd Class in the Final Classical School; also M.A. and late Scholar of Trin. Coll., Camb., 14th in 1st Class in Classical Tripos, and 1st Chancellor's Medallist, 1868.

ASSISTANT MASTERS—

A. H. SCOTT WHITE, Esq., B.A., Prizeman in Anglo-Saxon and Early English of Univ. Coll. London.

JAMES H. MURRAY, Esq., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.

JAMES NETTLESHIP, Esq., B.A., Scholar and Prizeman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.

RESIDENT LADY MATRON—Miss COOKE.

The Summer Term commenced on Thursday, 2nd May.

For Prospectuses and further information, apply to the Head-Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

MILL HILL SCHOOL.

The ANNUAL GENERAL COURT OF LIFE GOVERNORS will be held at CANNON-STREET HOTEL, on WEDNESDAY, the 26th June, at Five o'Clock p.m. An Election of Governors will be made, and the Report for the year ending 30th April, together with the Balance-sheet, will be presented.

ROBERT H. MARTEN, B.A., Secretary.

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ANNUAL INCOME, £103,792.
ACCUMULATED PREMIUM FUND, £488,310.

Persons assuring this year will share in the next Triennial Bonus to be declared in 1873.

ALFRED LENCH SAUL, Secretary.

36, HILLDROP-ROAD, LONDON, N.

LADIES' SCHOOL, conducted by the Misses HEWITT, assisted by superior English and Foreign Masters.

The Year is divided into Three Terms.

STROUD LADIES' COLLEGE, BERCHES' GREEN, STROUD, GLOUCESTERSHIRE.

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HALF-TERM will BEGIN MONDAY, June 17th.

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ESTABLISHMENT FOR YOUNG LADIES, Conducted Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

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Upper, Middle, and Preparatory Departments

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A liberal table and watchful care.

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Miss DIXIE, who has succeeded her Aunt, Miss Fletcher, in the Establishment which she so long and successfully conducted, will continue to RECEIVE YOUNG LADIES as Resident and Daily Pupils.

Miss Dixie endeavours to combine the advantages of a sound, first-class Education with the comforts of a happy Christian home.

References kindly permitted to—

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Rev. John Pillans, 118, Camberwell-grove.

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THE LONDON AND GENERAL PERMANENT LAND, BUILDING, AND INVESTMENT SOCIETY.

Shares, £40. Monthly Subscription, 5s. Entrance Fee, 1s. per Share.

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Richard Price Harrison, Esq., C.S.I., late Comptroller-General of Accounts for India.
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CONSULTING ACTUARY—J. B. Sprague, Esq., M.A. Cantab., Vice-President Institute of Actuaries.

ABRIDGED PROSPECTUS.

Deposits will be received at the Union Bank of London on behalf of the Trustees of this Fund on account of Subscriptions for the above Scrip Certificates of £100 each, to the nominal amount of £1,000,000. Coupons for interest, payable half-yearly, on the 1st June and 1st December, and Coupons for Bonus will be attached to each Certificate, payable at the Union Bank of London.

The principles of the Government and Guaranteed Securities Permanent Trust are distinctive, and are designed to obviate the existing and inconvenient methods of dealing with profits in reversion and to reconcile the equities of drawn and undrawn Certificate-holders.

These principles accordingly embrace the permanent maintenance of the Fund in its entirety; provision for reserve; the immediate distribution of each year's realised profit as bonuses in cash upon drawing; and the progressive increase of such bonuses, to compensate for delay in being drawn.

The trustees are bound by no existing arrangements for purchase of securities.

While adopting the method of existing Trusts of restricting any single investment to a maximum of one-tenth of the fund, the present Trust will fortify the security thus obtained by setting aside one-half per cent. to annual reserve. The security of average will further be permanently maintained by providing that the drawings shall not entrench upon capital. The annual drawings accordingly, which are fixed at 5 per cent. of the fund, will be drawings for the distribution of profits, in bonuses and redemptions; and the Certificates, when drawn, will be converted into Preference Dividend Bonds of £100 each, bearing 5 per cent. interest.

The mode of supplying the annual bonuses is as follows:—The annual working expenses, and the reserve fund having been provided, all net revenue up to 7½ per cent. on the nominal capital, after deducting £6 per cent. for fixed interest, will be distributed to the holders of Certificates drawn in the annual drawing. One twentieth of the Certificates issued will be annually drawn, and the bonus will therefore be twenty times £1 5s. per cent., or £25 per Certificate.

After the first drawing, additions to bonuses will also be made by adding thereto at each drawing the year's difference of interest between that payable on the bonds and that payable on the Certificates. The bonuses will consequently increase 1 per cent. every year, and compensation will thus be afforded for delay in being drawn.

All further available profit will be devoted to the extinction of bonds in the order of their issue, at the rates of £200 for each £100 bond.

It will be readily seen that at the end of twenty years the entire profits, which in other trusts accrue mainly in reversions, will have been paid in cash, and those holders of Bonds who have not been further paid off at £200 per cent., will own the entire fund with its renewed reversion rights unencumbered.

A draft of the Trust Deed can be seen at the offices of the Trust, and at the offices of Messrs. Davies, Campbell, Reeves, and Hooper, solicitors, 17, Warwick-street, W.; and prospectuses, with printed forms of application attached, obtained of the Secretary, F. B. Behr, Esq., at the temporary offices of the Trust, 38, Nicholas-lane, E.C.; of the Brokers, Messrs. Huggins and Rowsell, 1, Threadneedle-street, E.C.; of the Solicitors; and of the Bankers, where all subscriptions must be paid.

All dividends, capital funds, premiums, and bonuses, will be receivable by the Union Bank of London, Princes-street, Mansion-house, E.C.

In cases where no allotment is made the deposits will be forthwith returned in full.

Payments by Subscribers are to be made as follows:—

£5	per Certificate	on application.
20	"	on allotment.
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£94	per Certificate.	

Payments anticipatory of due rates will be received under discount at the rate of 5 per cent. per annum.

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ANNUAL FEE, £33 10s. NO EXTRAS.

For Particulars, apply to the Secretary, Mr. T. W. TURNLEY, Bedford.

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TOURIST ARRANGEMENTS, 1872.

Arrangements for the issue of FIRST, SECOND, and THIRD CLASS TOURIST TICKETS will be in force from 13th May to 31st October, 1872.

For particulars see Time Tables and Programmes issued by the Company.

JAMES ALLPORT.
Derby, May, 1872. General Manager.

GAZE'S TOURIST TICKETS are the only Tickets issued (by authority) available by the Short Sea Routes *vid* Calais, Boulogne, and Ostend, for Belgium, the Rhine, Switzerland, Italy, Spain, and all parts of the Continent.

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50, *LUDGATE-HILL, LONDON, E.C.*

THE considerable advance in price of Fabrics for the coming season has been anticipated by SAMUEL BROTHERS' extensive ready-money purchases in the great centres of manufacture; hence they have the satisfaction of announcing that there will be NO ADVANCE in the TARIFF which is here submitted to their Patrons.

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SUMMER SUITS. Business, Morning, and Travelling.	SUMMER SUITS. Visiting, Frock, and Clerical.	SUMMER SUITS. Evening Dress.	CLASS.	SUMMER COATS. Business, Morning, and Travelling.	SUMMER COATS. Visiting, Frock, and Clerical.	SUMMER COATS. Evening Dress.
36s.	43s. 6d.	43s. 6d.	A	17s. 6d.	25s.	—
42s.	49s.	49s.	B	21s.	28s.	28s.
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